



# **C**An exposi-

cion vppon the.v.vi.vii.chap-  
ters of Mathew, which thre chaptres  
are the keye and the dore of the scriptu-  
re, and the restoringe agayne of Moses  
lawe corrupte by the Scribes and Pha-  
rises. And the exposicion is the restoringe  
gayne of Christes lawe corrupte  
by the papistes.

Item before the booke, thou hast  
a prologe very necessarie, contaynyn-  
ge the whole somme of the couenaunt  
made betwene God and vs, vppon  
which we be baptised to kepe it.

And after thou hast a table that lea-  
deth the by the notes in the mergen-  
tes, vnto all that is intreated of in the  
booke.







# The prologe

Fo. 12



Ere hast thou deare Reader an  
Exposicion vnto the .v. vi. ad  
vij. Chapters of Mathewe.  
wherin Christ oure spirituall  
Isaac, diggeth agayne the  
welles of Abraham: whiche  
welles the scribes and phar  
ses, those wicked and spitefull philistines, had  
stopped and filled vp with the erth of their  
falsc exposicions. He openneth the kingedome  
of heauen which they had shut vppe that other  
men shuld not enter, as they them selues had  
no lust to go in. He restoreth the keye of kno  
wledge which they had taken awaye and bro  
ken the wardes with wrestinge the text con  
trary to his due and naturall course, with their  
falsc gloses. He plucketh awaye from the face  
of Moses, the vayle which the scribes and pha  
rases had spred theron, that no man might per  
ceauē the brightnes of his countenance. He  
wedeth out the thornes and busshes of their  
pharisaicall gloses, wherewith they had stop  
ped vp the narrow waye and straye gate, that  
fewe coude finde them.

The welles of Abraham, are the scripture. Abrahā  
And the scripture maye wel be called the kin  
gedome of heauen, which is eternall lyfe, and The kin  
nothinge saue the knowledge of God the fa  
ther and of his sonne Iesus Christ. Ioh. xvij. Mo  
heauē wh  
A ij les acit.

vnto the reader.

Moses face is the lawe in hir right vnderstandinge  
ce.

The keye, or at the least waye the first and principall  
what it is. keye to open the dore of the scripture. And the

The lawe is the very waye that bringeth vnto the  
is the waye dore Christ, as it is written Gala. iij. The lawe  
ye that leadeth to Christ, was oure scholemaster to bringe vs to Christ,  
deth to Christ, that we myght be iustefyed by fayth. And Ro  
man. x. the ende of the lawe: that is to saye, the

thinge or cause why the lawe was geuen, is  
Christ, to iustefye all that beleue. That is to saye:  
ye: the lawe was geuen to proue vs vnrighteous  
and to dryue vs to Christ, to be made rightwise  
thorow forgiuenes of synne by him. The lawe  
was geuen to make the synne knowen sayth  
saynt Paule. Rom. iij. and that synne committed  
vnder the lawe might be the moare sinfull. Ro  
ma. viij. The lawe is that thinge, which Paule in  
his ynward conscience graunted to be good, but was  
yet compelled ofte tymes of his members to doo  
those thinges, which that good lawe condemned  
for euell. Roma. viij.

what  
his office  
is.

The lawe maketh no man to loue the lawe,  
or to do or committe sinne: but gendereth  
more lust, Roma. viij. and increaseth sinne. Ro  
ma. v. For I cannot but hate the lawe, in as mo  
che as I finde no power to do it, and it neuerthe  
les condemneth me because I do it not. The lawe  
setteth not at one with God, but causeth  
wrath. Roma. iij.

The lawe was geuen by Moses, but grace  
and ye

vnto the reader.

Fo. iij

and verite by Iesus Christ, Iohann. i. Beholde though Moses gaue the lawe, yet he gaue no man grace to do it or to vnderstonde it aright. or wrote it in anye mānes harte, to cōsente that it was good, and to wishe after power to fulfyll yr. But Christ geueth grace to do it and to vnderstonde it aright, and writeth it with his ho-lye spirite in the tables of the hertes of men, ād maketh it a true thige there ād none ypocresye.

The lawe trulye vnderstōde, is those Fyrye serpētes that stonge the chyl- dērn of Israel with present deathe: But Christ is the brasen serpēte on whome whoso euer beyng stonge with conscience of sinne, looketh with a sure fayth, is healed ymmediatlye of that stinginge ād saued frō the paynes and sorowes of hell.

It is one thinge to condemne and pronounce the sentence of deathe, and to stinge the conscience with feare of euerlastyng payne. And it is another thinge to iustifye from sinne: that is to saye, to forgyue and remitte sinne ād to heale the conscience, and certesye a man, not only that he is delyuered from eternall deathe, but also that he is made the sonne of God and heire of euerlastyng lyfe. The fyrst is the offyce of the lawe: The seconde partayneth vnto Christ onlye thorow fayth.

Now if thou geue the lawe a false saye: that the lawe is a thinge which a mā maye do of his awne strenght, euen out of the power of his fre wyll; and that by the dedes of the lawe

a iij

we thou

The brasen serpēte  
Num. xxi.

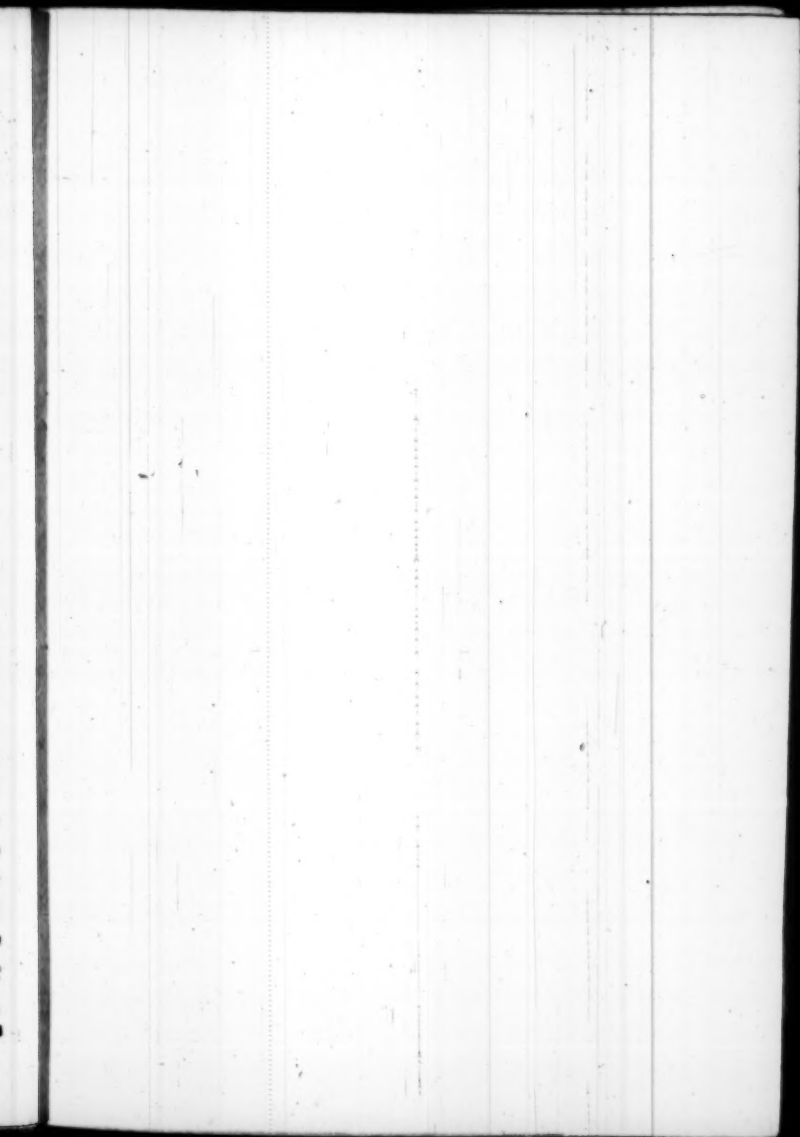
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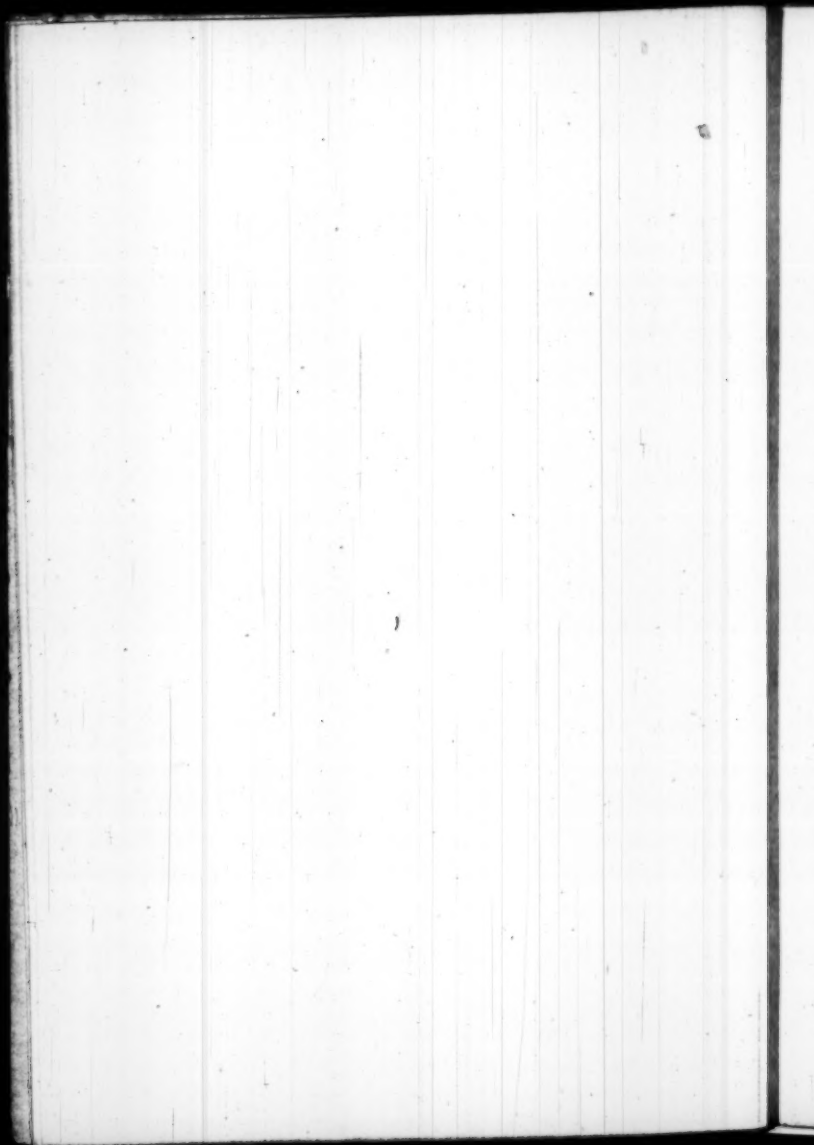
The scri-  
ture how  
it is lockt  
vp.

vnto the reader.

we thou mayst deserue forgyuenes of thy foresinnes. Then dyed Christ in vayne Galat. ij. and is made almost of no steade, seyinge thou art become thine awne sauoure. Nether can Christ (where that glose is admytted) be otherwise taken or esteemed of Christen men (for all his passion and promyses made to vs in his bloude) then he is of the turkes: how that he was an hollye prophete, and that he prayeth for vs as other sayntes doo: saue that we Christen thinke that he is somewhat moare in fauoure then other sayntes be (though we ymagyn him so proude that he wyll not heare vs but thorow his milde mother and other hollye sayntes, which all we counte moche moare meke and mercyfull then he, but him moost of myght) and that he hath also an hygher place in heauen, as the graye freers and obseruantes set him, as it were fro the chynne vpwarde aboue saynt Fraunces.

And so when by this false interpretacion of the lawe, Christ which is the dore, the waye and the grounde or foundacyō of all the scripture, is lost cōcerninge the cheifest frute of his passion, and no moare sene in his awne lykenes: thē is the scripture locked vp, and henceforth extreme darcknes and a mase, wherein yf thou walke, thou wottest nether where thou art, ner canst fynde anye waye out. It is a confused Chaos, and a minglynge of all thynges together with out order, euery thyng contrarye to another. Yt is an hedge or groue of briers,  
where





vnto the reader.

Fo. vi

one sentence therof to their soules healthe for to fassion their liues therby for to please God, or to make them loue the lawe or vnderstonde it, ether to seale the power of Christes deathe and might of his resurrection and swernes of the life to come. So that they ever remayne carnall and fleshlie, as thou hast an ensample of the Scribes, Pharises and Iewes in the new testament.

A nother conclusion is this: of them that be Ieue in Christ for the remission of sinne and loue the lawe, are a thousande degrees and not so few, one perfecter or weaker then another: of which a great sorte are so feable that they can nether go forward in their profession and purpose, ner yet stonde except they be holpe and borne of their stronger brethern, and tended as younge childern are by the care of their fathers and mothers. And therefore dothe God cōmaunde the elder to care for the younger. As Paule teatheth Ro. xv. sayenge: we that be strōger, ought to beare the teblenes of the weaker. And Gala. vi. brethern yf anie man be caught in anie faute, ye that be spirituall (and are growen in knowledge and haue gotten the victorie of youre fleshe) teache soche with the spirite of softenes, not callynge thē heretickes at the first choppe, ād threateninge them with fier and faggottes. But alter alterius onera portate (sayth he) & sic adimplebitis legē Christi.

Care.

how God  
careth for  
the weak

That

Vnto the reader:

That is to saye: beare eche others burthen, and so shall ye fulfill the lawe of Christ. Euen so verely shall ye fulfill the lawe of Christe, and not with smitinge youre brethern and puttinge stō blinge blockes before their weake fete, and kilinge their consciences, and makinge them moare afrayde of shadowes and bugges, then to breake their fathers commaundemētes, and to trust in wordes of winde ād vanite moare then in their fathers promyse.

Rulers  
why they  
were orde-  
dayned.

And for their sakes also, he hath ordeyned rulers both spirituall and temporall, to teache them and exorte them, to warne them ād to kepe occasions from them: that with custome of sinne they fall not from their profession

Now when they that take vpon them to be the elder brethern, are become ypocrites, and turned to wilie foxes and cruell wolues and fierce lions, and the officers be waxē euell ād seruantes to Mammon, ministringe their offices for their awne lucre only, and not for the profite of their brethern, but fauouringe all vices wherbye they maye haue a vantage. Then is God compelled of his fatherlye pitie to scourge his weake him selfe, with pouertie, oppression, wronge, losse, daunger, and with a thousande maner of diseases, to brynge them agayne if they be fallen, and to kepe their hartes fast to their profession. So that diligentibus Deum omnia cooperantur in bonū, Roma. viij. They that loue God, that is to saye, the lawe of God  
(for



vnto the reader.

Fo. vii.

(for that is to loue God) vnto the God turneth all to the best, and scourgeth the with the luster of their awne weakenes to their awne saluacion

Another conclusion is this: God receaueth bothe perfite and weake in lyke grace for Christes sake, as a father receaueth al his children bothe small and great in like loue.

He receaueth the to be his sonnes and maketh a couenaunt with the, to beare their weaknes for Christes sake, tyl they be waxen stronger, and how so ofte they fall, yet to forgeue them if they will turne agayne, and neuer to cast of anye, tyll he yelde him selfe to sinne, and take sinnes parte, and for affection and lust to sinne, fight agaynst his awne profession to destroye it. And he correcteth and chastiseth his children euer at home with the rodde of mercie and loue, to make them better: but he bringeth them not forth to be iudged after the condemnation of the lawe.

the conditions of the couenaunt

A nother conclusion is this: euerye man is two men, flesh and spirite. which so fight perpetuallie one agaynst another, that a man must goo ether backe or forwarde, and cannot stonde longe in one state. Yf the spirite ouercome the temptation: then is she stronger and the flesh weaker. But and if the flesh get a custome, then is the spirite none otherwise oppressed of the flesh, then as though she had a mountayne vpon hir backe, and as we sometyme in oure dreames thinke we beare heuier then a milstone on oure breastes, or when we dreame now and then that we

Flesh and spirite.

vnto the reader.

that we wolde ronne awaye for feare ; oure legges seme heuier then leade . Euen so is the spirite oppressed ad ouerladen of the fleshe thorow custome , that she struggeleth and striueth to get vp and to breake lowse in vayne , vntyll the God of mercye which heareth hir grone thorow Iesus Christ , come and lowse hir with his power , and put his crosse of trybulacion on the back of the fleshe to kepe hir downe , to minishe hir strength and to mortefie hir .

Crosse.

wherfore euery man must haue his crosse to nayle his fleshe to , for the mortefyenge of hir . Now yf thou be not stronge ynough and discreete therto , to take vp thy crosse thy selfe and to tame thy flesh with prayer and fastyng , watching , dedes of mercye , holye meditacions and readinge the scripture and with bodelye labour and inwythdrawinge all maner of pleasures from the fleshe , and with exercyses contrarye to the vices which thou markest thy bodye moost enclyned to , and with absteyninge from all that courage the fleshe agaynst the spirite : as readyng of wanton bookes , wanton communicacyon , foolishe iestyng and effeminate thoughtes , and talkyng of couetousnes , which Paule forbyddeth Ephesi .v. and magnifyenge of worldye promotions : And takest I saye vp soche a crosse by thyne awne selfe or by the councell of other that are better lerned and exercised then thou . Then must God put his crosse of aduerlyte vpon the , For we must haue

vnto the reader.

Fo. viij

haue euery man his crosse in this worlde, or be damned with the worlde.

Of this ye se the differēce betwene the sinne of them that beleue in the bloude of Christ for the remission of sinne, and cōsent and submitte them selues vnto the lawe: ad the sinne of them that yealde thē selues vnto sinne to sarue it &c. The fyrst sinne vnder grace, and theyr sinnes are venyall, that is to saye: forgeueable. The other sinne vnder the lawe and vnder the damnation of the lawe, and fight (for a great parte of them) agaynst grace and agaynst the spirite of grace, and agaynst the lawe of God and fayth of Christ, and corrupte the texte of the couenauent with false gloses, and are disobediēt to God and therfore sinne dedlye.

Of this also ye se the difference betwene the lambes of true beleuers, and betwene the vncleane swyne that folowe carnall lustes ad fleshlye libertye, and the churlishe and ypocritishe dogges. Which for the blide zele of theyre awne ryghtwisnes, persecute the ryghtwisnes of the fayth in Christes bloude. The effeminate ad careles swyne which cōtynue in their fleshlines and cease not to walowe them selues in their olde podell, thinke that they beleue very well in christes bloude: but they are deceaued (as thou mayst clerlye perceauē) because they feare not the damnation of euell workes, ner loue the lawe of good workes, and therfore haue no parte in the promyse,

To synne  
vnder gra  
ce, and to  
synne vn  
der the la  
we.

Lambes  
Swyne.  
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ue no

The

vnto the reader.

Dogges  
loue not  
the lawe.

The cruell and doggish ypocrites which ke vpon them to worke, thinke they loue the lawe, which yet they neuer sawe, saue vnder a vayle. But they be deceaued (as thou mayst perceau) by that they beleue not in Christ for the forgeuenes of sinne. wherbye also (I meane that they beleue not) thou mayst perceau that they vnderstande not the lawe. For yf they vnderstande the lawe, it wolde ether driue the to Christ or make them dispeare ymmediatlye.

ue sayth  
is coupled  
with loue  
to the lawe.

But the true beleuers beholde the lawe in hir awne likenes and se the ympossibilitie therof to be fulfilled with naturall power, and therefore fle to Christ for mercie, grace and power: and then of a very thankfulnes for the mercie receaued, loue the lawe in hir awne likenes, and submitte the selues to learne it and to profite therin and to do to morow that they cannot do to daye.

differe  
of sayth  
es, and  
w it isto  
vnder  
de faith  
ustifieth.

Ye se also the difference of all maner of saythes. The saythe of the true beleuer is that God iustifieth or forgeueth, and Christ deserueth it, and the sayth or trust in Christes blood receaueth it and certifieth the conscience therof, and saueth and deliuereth hir from feare of deathe and damnacion. And this is that we meane when we saye, sayth iustifieth: that sayth (I meane in Christ and not in oure awne workes) certifieth the conscience that oure sinnes are forgeuen vs for Christes bloodes sake.

sayth of  
ypocrites.

But the sayth of ypocrites is that God forgeueth and workes deserue it. And that same false

vnto the reader.

Fo. ix.

false fayth in theyr awne workes receaueth the mercye promised to the merites of theyr awne workes : And so Christ is vtterlye excluded.

And thus ye se that fayth is the thyng that is affirmed to iustefye, of all partyes. For fayth in Chistes bloude ( which is Godes promyse) quieteth the cōsciēce of the true beleuers. And a false fayth or trust in workes ( which is theyr awne fayninge ) begyleth the blinde ypcrites for a ceason, tyll God for the greatnes of theyr sinne, when it is full, openeth theyr eyes, and the they dyspeare. But the swyne saye: God is so good that he wyll saue deuilles and all, and damne no man perpetuallye, what soeuer he doo.

Fayth of  
swynne

A nother cōclusiō is this, to beleue in christ for the remission of sinnes, and of a thankfulnes for that mercye to loue the lawe trulye : that is to saye, to loue God that is father of all and geueth all, and Iesus Christ that is lorde of vs all and bought vs all, with all oure hartes, soules, power and might, and oure brethren for oure fathers sake (because they be created after his image) and for oure lorde and master Chistes sake because they be the pryce of his bloude: and to longe for the lyfe to come, because this lyfe cā not be ledde without sinne. These. iij. poyntes (I saye) are the profession and religion of a christen man, and the inwarde baptyme of the harte signified by the outwarde wasshinge of the bo dye. And they be that spirituall character, badge or sygne, wherewith God thorow his spirite

the rygh  
baptyme

b marketh

vnto the reader.

marketh all his ymediatlye and assone as they be ioyned to Christ and made members of his church by true fayth.

The chur  
che of  
christ

The church of Christ then, is the multitude of all them that beleue in Christ for the remission of sinne, and of a thankfullnes for that mercie, loue the lawe of God purelye and without gloses, and of hate they haue to the sinne of this worlde, longe for the life to come. This is the churche that cannot erre dampnablye ner anie longe tyme, or all of them : but assone as anie questionaryseth, the truthe of Godes promise stereth vp one or other to teache them the truthe of euery thinge needfull to saluacion out of Godes worde, and lyghtheneth the hartes of theother true members to see thesame and to consent therto.

And as all they that haue their hartes washed with this ynwarde baptyme of the spirite are of the churche and haue the keyes of the scripture, ye and of bindinge and loosinge and do not erre: Euen so they that sinne of purpose and wyl not heare when their fautes be tolde them, but seke liberties and priuilegies to sinne unpunished, and glose out the lawe of God, and mayntene ceremonies, tradiciones and customes, to destroye the fayth of Christ: the same be membres of Sathan, and all their doctrine is poyson, Erroure and darcknes, ye though they be poe

vnto the reader.

Fo. x.

be popes, bysshoppes, abbottes, Curates and doctoures of diuinite, and though they can reherse all the scripture without booke, and though they be sene in greke, Ebrew and latine: ye and though they so preache Christ and the passion of Christ that they make the poore women wepe and howle agayne. For when they come to the poynte that they shuld mynistre Christes passion vnto the saluacion of oure soules, there they poyson all to gether, and glose out the lawe that shuld make vs fele oure saluacion in Christ, and dryue vs in that poynte from Christ, and teache vs to put oure trust in oure awne workes for the remission and satisfaccion of oure sinnes, and in the apesplaye of ypocrites which sell their merites in stede of Christes bloude and passion.

they that haue not the lawe wrytten in their hartes, cannot vnderstande the passion of Christ to saluacion

Lo (now deare reader) to beleue in Christes bloude for the remission of sinne and purchase of al the good promises that helpe to the life to come: and to loue the lawe, and to longe for the life to come, is the ynwarde baptim of the soule, the baptim that onelye awayleth in the sight of God, the new generacion and ymage of Christ, the onelye keye also to binde and loose sinners. The towchstone to trye al doctrynes. The lanterne and light that skatereth and expelleth the mist and darcknes of all ypcrisie, and a preseruatiue agaynst all erreure and heresie: The mother of al good workes.

A short  
peting

b ij

The

vnto the reader.

The earnest of euerlastinge lyfe and tytyle wherby we challenge oure enheritaunce.

And though fayth in Christes bloude make the mariage betwene oure soule and Christ, and is properlye the mariage garmēt, ye and the signe Thau, that defendeth vs from the smitinge and power of the euell aungelles, and is also the rocke wheron Christes church is buylte, and wheron all that is buylte, stondeth agaynste all wether of wynde and tempestes: yet might the profession of the fayth in Christes bloude, and of the loue to the lawe and longynge for the lyfe to come, be called al these thinges, were maye lyce and frowarde vnderstondinge awaye: because that where one of them is, there be al thre and where all are not, there is none of them.

And because that the one is knowen by the other and is ympossible to know anye of them trulye and not be deceaued, but in repecte and comparison of the other.

For if thou wylt be sure that thy fayth be perfecte, then examyn thy selfe whether thou loue the lawe. And in lyke maner, if thou wylt knowe whyther thou loue the lawe aright: then examyn thy selfe whether thou beleue in Christ onelye, for the remission of sinne, and obtayninge the promises made in the scripture. And euē so compare thy hope of the lyfe to come vnto fayth and loue, and to hatynge the sinne of thys lyfe: which hate, the loue to the lawe engendereth in the. And yf they accompanye not one another,

Thau

Fayth hope  
and charite  
are inseparable.

with hope  
and charity  
are  
inueni-  
ent by the  
lawe.



vnto the reader.

Ro. xi.

another, all thre together, then be sure that all is but ypocresie.

Yf you saye: feinge fayth, loue and hope be thre vertues inseperable. Ergo fayth onlie iustifieth not. I answere: though they be inseperable, yet they haue seperable and sondrie of fices as yt is aboue sayde of the law and fayth. Fayth onlie which is a sure and an vndouted truit in Christ, and in the father thorow him, certifieth the conscience that the sinne is forgiven and the dampnacion and ympossibilitie of the lawe taken awaye (as it is aboue rehersed in the condicions of the couenaunt) And with soche persuations mollesifieth the harte and maketh hir loue God agayne and his lawe.

The office of faith

And as ofte as we sinne, fayth onlie kepeth that we forsake not oure profession, and that loue vtterlie quenche not, and hope sayle, and onlie maketh the peace agayne. For a true beleuer trusteth in Christ onlie, and not in his awne workes or ought els, for the remission of sinne.

And the office of loue is to powre out agayne the same goodnes that she hath receaued of God, vppon hir neybour, and to be to him, as she feleth Christ to hir selfe. The office of loue onlie is to haue compassion and to beare with hir neybour the burthen of his infirmities. And as it is wrytten. 1. Pe. 4. Operit multitudinem peccatorum, couereth the multitude of sinnes. That is to saye: consydereth the infir-

The office of loue

b iij. mities

vnto the reader

mities and enterpreteth all to the best, and taketh for no sinne at all, a thousande thynges of which the least were ynough ( yf a man lo- ued not ) to go to lawe for and to trouble and ynquiet an hoale towne, and somtime an hoale realme or two.

the office  
of hope

And the office of hope is to comferte in aduersite and make pacient, that we saynt not and falle downe vnder the crosse, or cast yt off oure backes. And thus ye se that these .iiij. inseperable in this life haue yet seperable and sondrie offices and effectes, as here and drieth beinge inseperable in the fyre, haue yet their seperable operacions. For the dryeth onely expelleth the moystnes of all that is consumed by fier, and heate onely destroyeth the coldenes. For dryeth and colde maye stonde together, and so maye hete and moystnes. yt is not all one to saye the dryeth onely, and the dryeth that is alone: ner all one to saye, sayth onely, and sayth that is alone.

Goo to then and desyer God to prynte this profession in thynie harte, and to encrease it daylie moare and moare, that thou mayst be full shapen like vnto the ymage of Christ in knowledge and loue, and meke thy selfe and crepe lowe by the grounde, and cleaue fast to the rocke of this profession, and tye to this shippe this anker of fayth in Christes bloude, with the gable of loue, to cast it out agaynst all tēpestes

vnto the reader.

Fo. xij

pestes : and so set vp thy sayle and get the to  
the mayne see of Godes worde. And reade  
here the wordes of Christ with this exposici  
on folowenge, and thou shalt se the lawe, sayth  
and workes, restored eche to his right vse and  
true meaninge. And therto the cleare differen  
ce betwene the spirituall regiment and the  
temporall, and shalt haue an in traun  
ce and open waye into the rest of  
all the scripture. wherin and  
in all other thinges the  
spirite of verite gy  
de the and thys  
ne vnderstan  
dyng.

Amen.

# The. v. chaptre

of Mathew.

**W**hen he saw the  
people, he went  
vpp in to a mo<sup>r</sup>  
untayne ad satt  
him downe, ad  
his disciples ca<sup>m</sup>  
me to him, and he opened his mou<sup>th</sup>  
the and taught them sayinge. Bless<sup>d</sup>  
sed be the poore in spirite, for theirs  
is the kyngdome of heauen.

Christ Here in his first sermone beginneth  
to restore the law of the ten comaundementes  
vnto hir right vnderstandinge, agaynst the scri<sup>b</sup>  
bes and Pharises which were ypocrites, false  
prophetes and false preachers, and had corrup<sup>t</sup>  
te the scripture with the leauen of their gloses.  
And it is not without a great mysterie that chr<sup>ist</sup>  
ist begynnethe his preachynge at pouertie in  
spirite, which is nether bedgerie ner agaynst  
the possessynge of riches. But a vertue con<sup>trarie</sup>

Pouertie  
in spirite

trarie to the vyce of couerousnesse, the inordinat desire and loue of richesse and puttynge trust in richesse.

Riches is the gifte of God geuē man to manyntayne the degrees of this worlde, and therefore not euell: ye and some must be poore and some riche, if we shall haue an ordre in this worlde. And God oure father deuideth rychesse and pouertie amonge his children accordinge to his godlye pleasure and wisdom. And as richesse dothe not exclude the from the blessinge, so dothe not pouertie certifie the: But to put thy trust in the liuinge God makyth the helyre therof. For if thou trust in the liuinge god: Then if thou be poore, thou couetest not to be riche, for thou art certified that thy father shall mynistrē vnto the fode and raymēt, and be thy defender: and if thou haue riches, thou knowest that they be but vanite, and that as thou broughtest them not into the world, so shalt thou not carie them out: and that as they be thyne to daye, so maye they be a nother mannes to morowe, and that the fauoure of god on lie bothe gaue and also kepeth the and them, and not thy wisdom or power: and that they nether ought else can helpe at nede, saue the goodwill of thy heauenlye father onlye. Hapie and blessed then are the poore in spirite: that is to saye the riche that haue not their confidence ner cōsolacion in the vanite of their riches: and the poore that desire not inordinatlye to

Riches

Rych in  
spirite

An exposition of  
be ryche, but haue their trust in the Iyuyng  
God for fode and raymēt and for all that par  
taynethe ether to the bodye or the soule : for  
theirs is the kyngedome of heauen.

And contrarye wise, vnhappye and accursed  
and that with the first and depest of all cursses,  
are the riche in spirite: that is to saye, the coue  
touse that beyng riche trust in their rycheffe,  
or beyng poore longe for the consolacion of  
richesse, and comforte not their soules with the  
promyses of their heauenlye father, confirmed  
with the bloude of their Lorde Christ. For vn  
to them it is harder to entre into the kyngedo  
me of heauē, then for a camell to entre thorow  
the eye of an nedle. Mar. 10. No they haue no  
parte in the kyngedome of Christ and God.  
Ephe. v. Therefore is it euident why Christ so  
dylygentlye warneth all his to beware of co  
uetousenesse, and why he admytteth none to  
be his decyples excepte he first forsake all to  
gether. For there was neuer couetouse parson

Couetous true yet ether to God or man.

nes is a      Yf a couetouse man be chosen to preache  
thinge cō gods woorde, he is a false prophete immediat  
trarie to      ly. Yf he be of the laye sorte, so ioyneth he  
the wor      him selfe vnto the false prophetes, to persecute  
de of god      the truthe. Couetousnesse is not onlye aboue  
and to the      all other lustes those thornes that choke the  
mynisters      woorde of God in them that possesse it. But it  
of the sa      is also a dedly enemye to all that interprete  
me      gods woorde trulye, All other vices though  
they

they laugh them to scorne that talke Godlye,  
yet they can soffre them to lyue and to dwell  
in the contre. But couetousnes cannot rest as  
lōge as there is one that cleaueth to gods wor-  
de in all the lande.

Take heade to thy preacher therfore : and  
besure, if he be couerouse and gape for promo-  
cion, that he is a false prophet and leueneth the  
scripture, for all his crienge fathers fathers, ho-  
ly chirche and fiftene hundred yeres, and for all  
his other holy pretenfes.

By coue-  
tousnes is  
a false pro-  
phete che-  
felie kno-  
wne

**Blessed are they that mourne,**  
**for they shall be comforted.**

ij.

This mournynge is also in the spirite, and  
no kynne to the sowre lokinge of ypocrites,  
ner to the impaciet weywardnesse of those fles-  
hlye which euer whyne and cōplayne that the  
worlde is naught, because they cannot obrayne  
and enioye their lustes therein. Nether forbyd-  
dyth it allwayes to be merye and to laugh, and  
make good cheare now and then, to forget so-  
row, that ouermoch e heuynesse swalow not a  
man cleane vpp. For the wise man saythe, so-  
row hath coste many their lyues.

And Prouer. xviij. an heauye spirite dryeth vp  
the bones. And Paule cōmaundeth. Philip. iij.  
to reioyse euer. And Rom. xij. he saythe. reioy-  
se with them that reioyse, and sorow with thē  
that sorow, and wepe with them that wepe,  
which seme two contraries.

This

## An exposition of

**Godlye**      This mournynge is that crosse without wh  
**mournin**      ich was neuer any desciple of Christ or euer  
**ge.**            shalbe. For of what so euer state or degree thou  
                  be in this worlde, if thou professe the gospel,  
                  there foloweth the a crosse (as warmenesse accō  
                  panyeth the sonne shynynge) vnder which thy  
                  spirite shall grone and mourne secretlye, not on  
                  ly because the world and thyne awne fleshe ca  
                  rie the awaye cleane cōtrarye to the purpose of  
                  thyne harte. But also to se and behold the wret  
                  chednesse and mysfortunes of thy brethren;  
                  for which (because thou louest them as well as  
                  thy selffe) thou shalt mourne and sorow no lesse  
                  then for thy selffe. Though thou be kyng or  
                  Emperour, yet if thou knowest Christ ad god  
                  thorow Christ, and entendest to walke in the  
                  sight of God, and to mynistr thyne office tru  
                  ly, thou shalt (to kepe iustice with all) be com  
                  pelled to doo daylie that, which thou art no les  
                  se loth to doo, then if thou shouldest cut off a  
                  me, hande or anye other membre of thyne aw  
                  ne bodye. ye and if thou wilt folowe the right  
                  waye, and nether turne on the right hande ner  
                  on the lefte, thou shalt haue immediatlye thine  
                  awne subiectes, thyne awne seruantes, thyne  
                  awne lordes, thyne awne counsellours and thy  
                  ne awne prophetes therto agaynst the. Vnto  
                  whose frowarde malice and stouburnesse, thou  
                  shalt be cōpelled to permitte a thousande thyn  
                  ges agaynst thy conscyence, not able to resiste  
                  them, at which thyne hart shall blede inward  
                  ly



The.v. Chaptre of Mathew xv:

Iye, and shalt sawse thy swete soppes which the worlde wenethe thou hast, with sorowes ynowe and still mournynge, studyenge ether alone or else with a few frendes secretlye night and daye, and sighynge to God for helpe, to mytigate the furyouse frowardnesse of them whom thou art not able to withstāde, that all goo not after the will of the yngodlye. What was Dauid compelled to soffre all the dayes of his life of his awne saruauntes the sonnes of seruia Beside the mischaunces of his awne children? And how was oure kynge Iohn forsaken of his awne lordes, when he wolde haue put a good and godlye reformation in his awne lande? How was Hary the seconde compased in like maner of his awne prelates whome he had promoted of nought, with the secrete conspiracie of some of his awne temporall lordes with them? I spare to speake of the mournynge of the true preachers and the poore comen people which haue no nother helpe, but the secrete hande of God, and the worde of his promesse.

But they shalbe comforted of all their tribulacion and their sorow shalbe turned in to Ioye and that infinite and euerlastynge in the life to come. Nether are they without comforte here in this world: for Christ hath promysed to sende them a comfortoure to be with thē for euer euen the spirite of trouthe which the worlde knoweth not. Iohn, xiiij. And they reioyse in hope

Kynge  
Ihon

Hēry the  
seconde

Faith is  
oure vic-  
tory

An expoficion of

hope (of the comforte to come) Roma. xij.

And they ouercome thorow fayth, as it is  
wrytten Hebre. xi. the fayntes thorow fayth  
ouercame kingedomes and obtayned the pro-  
mises. And. i. Io. v. this is the victorie that ouer-  
cometh the worlde, euen oure faith. But the  
blynde worlde nether feyth oure comforte ner  
oure truſt in God, ner how god thorow faith in  
his worde, helpeth vs ad maketh vs ouercome

How ouercome they (wilt thou ſaye) that  
be all wayes perfecuted and euer ſlayne? vere-  
lye in euerye batayle ſome of the that wyne  
the felde, be ſlayne: yet they leaue the victorie  
vnto their deare frendes for whoſe ſakes they  
tooke the fight vpon them, and therfore are  
conqueroures, ſeynge they obtayne their pur-  
poſe and mayntene that they fought for. The  
curſed ryche of this world which haue their  
foye and comforte in their ryches, haue ſence  
the begynnyng fought agaynſt them, to we-  
de them out of the worlde. But yet in vayne.  
For though they haue all wayes ſlayne ſome,  
yet thoſe that were ſlayne, wanne the victorie  
for their brethren with their death, and euer en-  
creaſed the numbere of them. And though they  
ſemed to die in the ſight of the ſolyſhe, yet  
they are in peace and haue obtayned that euer-  
laſtyng kyngedome for which they fought.  
And beſide all this whē God plageth the worl-  
de for their ſinne, theſe that mourne and ſorow  
are marked with the ſigne of Tau in their fore-  
heddes

The.v.Chapfre of Mathew Fo.xvi

heddes and saved from the plage, that they per  
ry she not with the wycked, as thou seest Eze  
chiel.ix. and as lot was deliuered from amon  
ge the Sodomites.

And contrarye wise, cursed are they that  
laugh now, that is to saye, which haue their ioy  
ye, solase and comforte in their ryches: for they  
shall sorow and wepe, Luke.vi. And as it was  
answered the ryche mā. Luke.xvi. sonne remē  
bre how that thou receauedest thy good day  
es in thy life tyme, and Lazarus likewise euell  
And therefore is he comforted and thou tor  
mented,

The mo  
rners for  
ryghwif  
nes are sa  
ued when  
God tak  
eth ven  
geance on  
the vnry  
ghwise.

Blessed are the meke, for they iij.  
shall enherett the erthe.

By the erthe vnderstande all that we posses  
se in this world. which all god will kepe for vs,  
if we be softe and meke. And what soeuer trou  
ble arise, yet if we wil be pacient and abyde, the  
ende will go on oure side: as it is wryttē in the  
xxxvi. Psal. the wycked shall be weded out, but  
they that abide the lordes layser, shall enhe  
ret the erthe. And agayne: with in a while the  
wicked shall be gone, thou shalt beholde the pla  
ce where he was, and he shall be awaye, but the  
meke or softe shall enheret the erthe. Euen as  
we saye, be still and haue thy will, and of lytle  
medlynge comethe moche rest: for a pacient  
man shall weare out all his enemyes.

Mekenes  
possesseth  
the erth

It is

### An exposition of

It is impossible to dwelle in anye place where no displeasure should be doone the. If it be done vnwillynglye, as when thy neyboures beastes breake in to thy corne by some chaunce agaynst his will, then it is reason that thou be softe and forgeue. If it be doone of malice and selffe will, the with reuengynge thou doest but with poderinge in the fyre, make the flame greater, and geuest an occasion of moare euell to be done the. If any man rayle on the and rebuke the, answer not agayne, and the heate of his malice shall dye in it selffe and goo out immediatelye, as fyre dothe when no moare woode is layde thereon. If the wronge that is done, be greater then thou art able to beare, trust in God and complayne with all mekenesse vnto the officer that is set of God to forbid suche violence. And if the gentilmē that dwelle aboute the, be tyrauntes, be readye to helpe to set home their wood, to plow their lande, to brynge in their heruest and so forthe, and let thy wife viset my lady now and then with a couple of hennes or a fatt capon and soch like, and then thou shalt possesse all the remmanant in rest. or else one quarel or other may be pycked to the, to make the quite of all to gether.

Chose whether thou wilt with softenesse and sofferynge haue God on thy side, euer to saue the and to giue the euer ynough, and to haue a good consciēce and peace on the erthe, or with turyousnesse and impacience to haue God agaynst

ynst the and to be polled a lytle and lytle of all together, and to haue an euell conscience and neuer rest on the erthe, and to haue thy dayes shorthened therto. God hath promised if thou be meke and softe and soffre a lytle persecucion to geue the not only the life to come, but also an hundred folde here in this life: that is to saye to geue the his awne selfe and to be thy protektor and to mynistre the euer ynough. which maye of right be called an hundred folde: and is a treasure passyng the treasure of all princes.

Hundred  
folde

Finallye Christ teacheth here how every man must liue for him selfe amonge them to whome he is a neybour, and in pryuat matters in which he is but as a neybour (though he be a kynge) and in which thou canst not be to softe. But and if thou be an offyicer, then thou must be good, kynde and mercifull, but not a mylkesoppe and negligent. As to whome thou art a father, then must thou rule and make obaye, and that with sharpnesse, if softenesse will not be hearde, and so in all other offices.

The pri  
uat parson  
maye not  
aduenge  
But the of  
ficer must

Blessed are they that hongre and thirst for rightynesse, for they shalbe fullfilled.

Righteousnes in this place is not taken for the principalle righteousness of a christen mā,

Rightyn  
esse

### An exposition of

thorow which the parson is good and accepted before God. For these. viii. poyntes are but doctrine of the frutes and workes of a christen mā before which the saythe must be there: to make righteous without al deseruyng of workes as a tre out of which all soche frutes as workes must sprynge. Wherefore vnderstande here the outwarde righteousness before the worlde and true and saythfull dealynge eche with other, and iust executynge of the offices of all manner degrees, and meke obedience of all that are vnder power. So that the meanyng is: happie are they which not only do their duties to all mē, but also studye and helpe to the vttermoſt of their power with worde, deade, counsell & exhortige, that all other deale trulye also accor dyng to the degree that euery man beareth in the worlde, and be as desyrouſe to further good ordre and righteous dealynge, as the hongrie and thirstie be desyrouſe to eate and drynke.

And note that it is not for naught that he sayth hongre and thirst. For excepte thy soule hongre and thirst for this righteousness of his new nature, as the bodie dothe for meate and drynke of his olde nature, the deuell and the children of this world (which cannot soffre that a man ether deale trulye him selfe or helpe other) will so resiste the, plague the and so werie the, that thou haddest leuer of verie mystrust and desperacion that ought shuld be better, for sake all and make thy selfe a monke or a fryre, ye and

Monke?

Monkes  
why they  
ronne into  
elygion.

The.v. Chaptre of Mathew Fo.xviii

ye & to rōne into a straunge cōtreie and leaue all thy frendes, then to abyde in the world, and to let it chose whether it will synke or swymme

But to comforte vs, that we saynte not or be wery of well doynge, Christ promisetht that all that haue this thurst and hongre, shall haue their lust satiffied, and be translated in to a kyngedōe, where none vnrightwisenes is, be sydes that thou shalt here at length se manye come to the right waye ād helpe with the, and many thynges that cannot be all to gether mēded, yet somewhat bettered ād moare tolerable so that all rightwisnesse shall not be quenched.

And contrary wise cursed be all they that are full, as luke in the. vi. saythe, that is to saye, the ypocrites which to auoyde all laboure, sorrow, care, combraunce and sofferynge with their brethren, gett them to dennes to lyue at rest and to fill their belyes, the wealth of other men not regarded. No, it were a gresse to them that other were better, that they alone maye be taken for holie, and that who so euer will to heauen must bie it of them, ye they be so full, that they cōpare them selues to other poore sinners and looke as narrowlye on them as the pharisey dyd on the publicane, thankige god that he alone was good, ād the other euell. Cursed are they yet for all their fulnesse, for they shall hōgre with euerlastige hōgre where none shall geue them to eate, ner they haue any refreschyng of theyr paynes.

Luc.vi.

Monkes  
be cursed;

c q

Blessed

An expoficion of

v. **Blessed be the mercifull, for they  
shall obtayne mercie.**

to be mer  
cyfull,  
what it is,

To be mercifull, is to haue compassion and to feale a nother mannes defease, and to mourne with them that mourne and sofre with thē that sofre, and to helpe and socoure them that are in tribulacion and aduersite, and to comforte them with good counsell and wholsome instruction and louynge wordes. And to be mercifull, is louynglye to forgeue them that offended the, as sone as they knowlege their mysdoynge and axe the mercie. To be mercifull, is pacientlye long to abide the couersion of sinners with a lustie courage and hope that God will at the last conuerte them, and in the meane tyme to praye instantlye for them, and euen when he seithe an occasion, to exhorthe them, warne them, monyshe them and rebuke them. And to be mercifull, is to enterpret all to the best, and to loke thorow the syngers at manye thinges, and not to make a greuouse synne of euery small tryfle, and to sofre and forbere in his awne cause the malice of them that will not repent ner be a knowen of their wekednesse, as longe as he can soffre it, and as long as it ought to be soffred, and when he can no lenger, then to complayne to them that haue auctorite to forbidde wronge and to punyshe soche euell doers.

Monkes

But the ypocrites cleane contrarye condēp  
ne



The.v. Chaptre of Mathew Fo.xix

ne all men for greuouse synners, saue them on  
lye that bye their holynesse of them. And be-  
cause they will soffre with no man, they get the  
to silence. And because they will helpe no man  
all that they haue (they saye) partayneth to the  
couent and is none of theirs. And if they be of-  
fended, they will be aduenged immediatlye.

Couent

And to clooke, that they shuld not seme to ad-  
uenge them selues, the mater (saye they) partay-  
neth to god and holy church, or to some sayn-  
te or to one or other holy thyng: as if thou  
smyte one of them on the one cheke, he will  
turne to the the other yer he will aduenge him  
selfe. But the inturye of the holy oyle wher-  
with he was annoynted, that must he aduenge,  
and that with a spiritual punyschement, that  
thou must be accursed as blacke as a colyer  
and delyuered to Sathan. And if thou come  
not in and axe absolucion and offer thy selfe to  
penaunce and to payenge therto, they will not  
soffre till the deuell fetch the. But will delyuer  
the to the fyre in the meane tyme. And all for  
zele of rightwisnesse (saye they.)

Oyle:  
Holy oy-  
le must be  
aduenged

O ypocrites, the zeale of rightwisnesse is to  
hongre and thirst for righteousnes, as it is abo-  
ue described: that is, to care and studie and to  
doo the vttermoost of thy power, that all thin-  
ges went in the right course and due ordre bo-  
the thorow all degrees of the temporaltie and  
also of the spiritualtie, and to Ieoparde life and  
goodes thereon.

Zeale of  
rychtwisa-  
nes what  
it is,

### An exposition of

Care:  
How the  
spiritual  
tie, care for  
the tempo  
rall comen  
wealth.

All the world can beare recorde what payne ye take and how ye care for the tēporall comune wealth, that all degrees therein dyd and had their dutie: and how ye put youre liues in aduenture to preache the truthe. and to enforce lordes and princes & to crie vpon them to feare God and to be lerned, and to mynistr their offices trulye vnto their subiectes, and to be mercifull and an exsample of vertue vnto them: And how helpe ye that youthe were brought vp in lernynge and vertue, and that the poore were prouided for of fode and raymēt &c? And how prouide ye that youre prestes be all lerned, and preach and do their duties trulye every man in his paryshe: how prouide ye that sectes arise not to polle the people & leade the out of the waye vnder a coloure of longe prayenge and ypocriti he holynesse, lyuynge them selues ydle and beyng vtterlye vnto the comune wealthe improfitable: who smellyth not the swete odoure of chastite that is amonge you? What righteousnes is in youre sanctuaries, & what indifferent equite is in all youre exemptiōs, priueleges and liberties? By youre workes we Iudge you and youre zeale to righteousnes, and not by youre sophisticall sottle reasons, with which ye wold clasp our eares, blear our eyes and begile our wittes, to take youre tyrannouse couetouse crudelite for the zeale of righteousnes.

Finallye he that will not be mercifull, to  
be bles

The.v. Chaptre of Mathew Fo.xx.  
be blessed of God and to obayne mercie of  
him bothe heare and in the life to come, let him  
be acursed with the vnmercifull and to him be  
iudgement without mercie, accordynge to the  
wordes of saynt Iames in the seconde chaptre  
of his Epistle.

Blessed be the pure in harte, for vi.  
they shall se God.

That which entreth into a man defileth not  
a man. But the thynges that defile a man, pro-  
ceade first out of his harte, as thou mayst se  
Matth. xv. Thence come out euell thoughtes  
(sayth Christ) as murther, adulterie, fornicati-  
on, thefte, false witnessenges and blasphemies.  
These are the thynges that make a man fowle.  
A man then is not fowle in the sight of God,  
till his harte be fowle. And the fylthynesse of  
the harte are thoughtes that studie to breake  
Gods cōmaundementes. Wherefore the pure-  
nesse of the heart is the consentynge and study  
ouse purpose to kepe the lawe of God & to me-  
ane trulye in all thy wordes and workes, & to  
doo them with a true entent.

It foloweth then that thou mayst be pure  
harted and there with doo all that God hath  
cōmaunded or not forboden. Thou mayst be  
pure harted and haue a wife and get childrē, be a  
iudge & cōdēpne to deeth thē that haue defers-  
ued it, hange or heed euell doers, after they  
be by

The filthi-  
nes of the  
harte wha

The pure  
nesse of  
the harte  
what.

An exposition of

be by a iust proceſſe condemned. Thou maiſt be pure harted, and doo all the drudge in the world. Lot was pure harted amonge the Sodomites. Nicodemus beyng in the counceill amonge the that conſpired the deathe of Chriſt was pure harted and conſented not with them to the death of that innocent.

Yf the lawe be writen in thyne harte it will dryue the to Chriſt, which is the ende of the lawe to iuſteſie all that beleue. Ro. x. And Chriſt will ſhew the his father. for no man ſeeth the father but the ſonne, and he to whome the ſonne will ſhew him Luke. x. If thou beleue in Chriſt, that he is thy ſauyoure: that ſay the will leade the in immediatlie and ſhew the God with a louelye and amiable countenaunce, and make the ſeale and ſe how that he is thy father, all mercifull to the and at one with the, and thou his ſonne and highlie in his fauoure and grace, and ſure that thou pleaſeſt him, whē thou doeſt an hundred thynges which ſome holye people wolde ſuppoſe them ſelues defiled, if they ſhould but thynke on them. And to ſe God is the bleſſyng of a pure harte.

Impure and vncleane harted the are all they that studie to breake Gods comaundementes. Impure harted are all that beleue not i Chriſt to be iuſteſied by him. Impure harted are all ypocrites that do their worke for a falſe purpoſe: ether for prayſe, profite or to be iuſteſied therby, which paynted ſepulchres (as Chriſt calleth

The.v.Chaptre of Mathew Fo.xxi.

callesthem) can neuer se God, or be sure that they be in the state of grace and that their workes be accept, because they haue no Gods worde with them, but cleane agaynst them. Impure harted whor

Blessed are the peacemakers, for they shalbe called the children of God. vij.

To enheret this blessinge, it is not onely required that thou haue peace in thy selfe, and that thou take all to the best, and be not offended lightlye and for euery small tryfle, and all waye readye to forgeue, ner sowe no discorde, ner aduenge thyne owne wronge: But also that thou be feruent and diligēt to make peace and to goo betwene, where thou knowest or hearest malice and enuye to be, or seest bare or strife to arise betwene parson and parson, and that thou leaue nothinge vnsought, to set the at one Peacemakinge what

And though Christ here speake not of the temporall swerde, but teacheth how euery mā shall lyue for him selfe towarde his neybour: yet Princes (if theye wil be gods childrē) must not only giue no cause of warre ner begynne, but also (though he haue a iust cause) sofre him selfe to be entreated, if he that gaue the cause repent, and must also seke all wayes of peace before he fight. How be it, when all is sought, and nothing will helpe, then he ought and is bounde to defende his lande and subiectes, and in so Princes what they ought to do yer they make warre

### An exposition of

doynge he is a peacemaker, as well as whē he causeth theues and murtherers to be punished for their euell doynge and breakynge of the common peace of his lande and subiectes.

Yf thou haue peace in thy selfe and louest the peace of thy brethren after this maner, so is god thorow Christ at peace with the, and thou his beloued sonne and heyre also. ¶ Moreouer if the wronge done the, be greater, then thou mayst beare: as when thou art a parson, nor for thy selfe onlye. But in respect of other, in what soeuer wordlye degree it be, and hast an office committed the: then (when thou hast warned with all good maner him that dyd it, and none amēd mēt wilbe had) kepe peace in thyne hearte and loue him still, and cōplayne to them that are set to reforme soch thinges, and so art thou yet a peacemaker and still the sonne of God. But if thou aduenge thy selfe or desyrest moare then that soche wronges be forbidden, thou synnest agaynst God, in takynge the auctorite of God vpon the without his cōmaundement. God is father ouer all, and is of right Iudge ouer all his children, and to him onlye partayneth all aduēgynge, who therfore without his cōmaundement aduengeth ether with harte or hande, the same dothe cast him selfe into the handes of the swerde, and loseth the right of his cause.

And on the other syde, cursed be the peace breakers, picquarrels, whisperers, backbyters, sowers of discorde, disprayers of them that be good to bringe thē out of fauoure, interpreters

Vengeaū  
ce partay  
neth to  
God on  
lye.

to euell that is doone for a good purpose, syn-  
 ders of faultes where none is, sterers vp of pri-  
 ces to batayle ad warre. and aboue all cursed be  
 they that falslye belye the true preachers of go-  
 ds worde, to brynge thē in to hate, and to shede  
 their bloude wrongfullye for hate of the truthe  
 For all soche are the children of the deuell.

**Blessed are they that sofre persecu-  
 cion for righteousnes sake, for theirs  
 is the kyngedome of heauen.**

Yf the faith of Christ and law of God, in wh-  
 ich two all righteousnes is contayned, be writē  
 in thyne harte: that is, if thou beleue in Christ  
 to be iustified from sinne or for remission of sin-  
 ne, and consentest in thyne harte to the law that  
 it is good, holy and iust and thy dutie to doo it  
 and submittest thy selfe so to do, and ther vpon  
 goest forth and testest that sayth and lawe of  
 righteousnes openlie vnto the worlde in worde  
 and deade. Then will Sathan stire vp his mem-  
 bres agaynst the, and thou shalt be persecuted  
 on euery side. But be of good cōforte and fayn-  
 te not. Call to mynde the sayenge of Paule. ij.  
 Tim. iij. how all that will lyue godlie in Christ  
 Iesu, shall sofre persecucion. Remembre how all  
 the prophetes that went before the, were so de-  
 alt with Luke. vi. Remembre the ensamples of  
 the apostles, ad of Christ him selfe, and that the  
 disciple is no better then his master, and that  
 Christ admitteth no disciple, which not onelye

### An exposition of

**Peace:**  
the peace  
of Christ  
is a peace  
of consci-  
ence.

leaueth not all, but also taketh his crosse to. we be not called to a softe lyuinge and to peace in this worlde, But vnto peace of conscience in God oure father thorow Iesus Christ, and to warre in this worlde.

Moreouer comforte thy selfe with the hope of the blessinge of the enheritaunce of heauē, there to be glorefied with Christ, if thou here sofre with him. For if we be like Christ here in his passions, and beare his ymage in soule and bodie, and fight manfullye, that Sathan blot it not out, and sofre with Christ for bearinge recorde to righteousness: then shall we be like him in glorye. Saynt Iohn sayth in the iij. chaptre of his first pistle: yet it aperyth not what we shalbe. But we knowe, that when he aperyth, we shalbe like him. And Paule Philip. iij. oure conuersacion is in heauen, whence we looke for a sauyoure, the Lorde Iesus Christ which shall chaunge oure vile bodyes and make them like his gloriouse bodye.

It is an happie thinge to sofre for righteousness sake, but not for vnrighteousnes. For what prayse is it (sayth Peter in the secōde of his first epistle) though ye sofre, whē ye be bofeted for youre offenses. wherfore in the fourth of the same he saythe, se that none of you sofre as a murtherar or a thefe or an euell doer or a busye bodye in other mennes matters. Soch sofferynge glorefyeth not god, ner thou art therbie heyre of heauen, Be ware therfore that thou deserue  
not



not that thou sofferyst. But if thou doo: then be ware moche more of thē that wolde beare the in hande, how that soche sofferynge shoulde be satisfaccion of thy sinnes and a deseruyng of heauen. No, sofferynge for ryghteousnes (though heauen be promised therto) yet dothe it not deserue heauen, ner yet make satisfacciō for the fore synnes: Christ dothe bothe wayne. But and if thou repent and beleue in Christ for the remission of sinne, and thē confesse, not onlye before God, but also open before all that se the soffre, how that thou hast deserued that thou soffrest, for breakynge the good and right wise lawe of thy father, and then takest thy punishment pacientlie, as an hol some medecine to heale thy fleshe that it sinne no moare, and to feare thy brethren that they falle not in to like offence, as Moses teacheth euery where: Then as thy pacience in sofferynge is pleasaunt in the sight of thy brethren which beholde the, pitie the and soffre with the in their hartes, euen so is it in the sight of God, and it is to the a sure token that thou hast true fayth and true repentaunce.

And as they be blessed which soffre for righteousnes: euen so are they accursed which rounne awaye and let it be troaden vnder the fete, and will not soffre for the fayth of their Lorde and lawe of their father, ner stande by their neyboures in their iust causes,

Blessed

Payne,  
No bode  
lie payne  
can be a  
satisfacci  
on to god  
saue Chri  
stes passi  
on.

Blessed are ye, when they reuile you, and persecute you and saye all maner of euell sayēges agaynst you for my sake, and yet lye. Reioyse ād be glad, for youre rewarde is greate in heauen. Euen so verelye they persecuted the prophetes that were before you.

What the  
moost cru  
ell persecu  
cion is

Here seist thou the vttermoost what a Christen man must looke for. It is not ynough to suffer for rightwisnes: But that no bytternesse or poyson be leste out of thy cuppe, thou shalt be reuyled and rayled vpon: and euen when thou art condempned to death then be excommunicat and deliuered to sathan, depriued the felowship of holye church, the companie of the angelles and of thy parte in Christes bloude, ād shalt be curssed downe to hell, defied, detestat, and execrat with all the blasphemous rayliges that the poysoned harte of ypocrites cā thinke or imagine, and shalt se before thy face when thou goest to thy deathe, that all the world is perswaded and brought in beleffe that thou hast sayde and done that thou neuer thoughtest, and that thou dyest for that thou art as giltye of as the childe that is vnborne.

Well, though iniquitie so hille preuayle, and

The.v. Chaptre of Mathew Fo.xxliij

the truthe for which thou dyest, be so low kept vnder ād be not once knowē before the world, in so moche that it semeth rather to be hindered by thy death, then furthered (which is of all greffes the greatest) yet let not thyne harte fayle the nether dispeare, as though God had forsaken the or loued the not. But cōferte thy selfe with olde ensamples, how God hath sōfred all his olde frendes to be so entreated, and also his onely and deare sonne Iesus. Whose ensample aboue all other set before thine eyes, because thou art sure he was beloued aboue all other, that thou doute not, but thou art beloued also, ād so moche the moare beloued, the moare thou art like to the Image of his ensample in sofferinge.

Set the ensample of Christ before the

Did not the ypocrites watche him in al his sermones, to trappe him in his awne wordes? was he not subtellye apposed, whether it were lawfull to paye trybute to Cesar? were not all his wordes wronge reported? were not his myracles ascribed to Belsebub? sayde they not, he was a Samaritane and had a deuell in him? was he not called a breaker of the saboth, a winedrinker, a frende of publicans and sinners? did he ought wherewith no faute was founde, and that was not interpret to be doone for an euell purpose? was not the pretense of his deathe, the destroyenge of the temple, to brynge him in to the hate of all men? was he not therto accused of treason, that he forbade to paye trybute to Cesar: and that he moued the people

An exposition of  
to insurreccion: Rayled they not on him in the  
bytterest of all his passion, as he hanged on the  
crosse, sayenge: saue thy selfe thou that sauest  
other: come downe from the crosse and we will  
beleue in the: fye wretche that destroyest the  
temple of God.

Yet was he beloued of God, and so art thou  
His cause came to light also, and so shall thyne  
at the last: ye and thy rewarde is great in heauē  
with him, for thy depe sufferinge.

Curled:  
Moost ac  
curled:  
who?

And on the other side, as they be cursed whi  
ich leaue righteousness destitute and will not  
suffre therewith: so are they moost accursed whi  
ich know the truthe, and yet not onely fle thier  
from because they will not suffre: But also for  
lucre, become the moost cruell enimies therof  
and moost fyttyll persecuters, and moost fals  
lie lye theron also.

workes in  
stiffe not

Finallie though God when he promyseth  
to blesse oure workes, do bynde vs to worke  
if we will obtayne the blessinge or promise:  
yet must we beware of this pharisaicall pesti  
lence, to thynke that oure workes dyd deserue  
the promises. For what soeuer God comaun  
deth vs to do, that is oure dutie to do, though  
there were no soche promise made to vs at all.  
The promise therefore cometh not of the deser  
uynge of the worker (as though God had need  
of ought that we coulde doo) but of the pu  
re mercye of God, to make vs the more wyl  
lynge to do that is oure dutie &c. For if when  
we

The.v. Chaptre of Mathew Fo.xxv

we had done all that God cōmaundeth vs to doo, he then gaue vs vp into the handes of tyrantes and kylled vs, sent vs to purgatorye (which men so greatlye feare) or to hell, and all the aungelles of heauen with vs, he dyd vs no wronge ner were vnryghteous for ought that we or they coulde calenge of deseruynge. how so euer that God vseth his creatures, he euer abyedeth ryghteouse: tyll thou canst proue that after he hath bounde him selfe with his awne worde of mercye, he thē breake promyse with them that kepe couenaunt with him. So now yf nought were promised, nought coulde we calenge, what soeuer we dyd. And therfore the promyse cometh of the goodnes of the promyser onlye, and not of the deseruynge of those workes, of which God hath no nede, and which were no lesse oure dutye to doo, though there were no soche promise.

Ye be the salt of the erthe. But if the salt be waxen vnsauery, what can be salted therewith? It is henceforth nothinge worth. But to be cast out and to be troden vnder foote of men.

## An exposition of

The office of an Apostle and true preacher is to salt, not onely the corrupt maners and cōuersacion of erthie people, but also the rotten harte within and all that spryngeth out therof, their naturall reason, their will, their vnderstandynge and wisdom: ye and their fayth and beleffe and all that they haue imagened without Gods worde, concernynge righteousness, satisfacciō and seruinge of god. And the nature of salt is to byte, frete and make smarte. And the sicke patientes of the worlde are meruelouse impacient: so that though with great payne they can suffre their grosse sinnes to be rebuked vnder a salshion, as in a parable a farre of, yet to haue their righteousness their holinesse and seruyng of God and his sayntes, disallowed, improued and condemned for damnable and deuelyshe, that maye they not abide. In so moche that thou must leaue thy saltyng or else be prepared to soffre agayne: euen to be called a rayler, sedicious, a maker of discorde and a troubeler of the comen peace, ye a scismaticke and an hereticke also, and to be lyed vpon, that thou hast done and saide that thou neuer thoughtest, and then to be called coram nobis, and to synge a new songe and forswere saltyng, or else to be sent after thy felowes that are gone before, and the waye thy master went.

It is a teo-  
pardouse  
thyng to  
salt ypo-  
crite.

True

True preachinge is a saltynge that stereth  
 vp persecucion, and an office that no man is  
 mete for saue he that is seasoned him selfe befo-  
 re with pouertie in spirite, softenesse, meke-  
 nesse, pacience, mercifulnesse, purenesse of har-  
 te and hongre of righteousnes and lookyng  
 for persecucion to: and hath all his hope, com-  
 forte and solase in the blesyng onely, and in  
 no wordlye thyng.

Salt  
 who ys  
 mete to  
 salt

Naye will some saye, a man myght preach  
 longe ynough without persecucion, ye and  
 get fauoure to, if he wolde not medle with  
 the pope, byll hopes, prelates and holy goslye  
 people that lyue in contemplation and solitari-  
 nesse, ner with greate men of the worlde. I an-  
 swere, true preachinge is saltynge, and all that  
 is corrupt must be salted. And those persones  
 are of all other moost corrupte: and therfore  
 maye not be lefte vntouched.

The popes pardones must be rebuked, the  
 abuse of the masse, of the sacramentes and of  
 all the ceremonyes must be rebuked and salt-  
 ed. And sellynge of merites and of prayers  
 must be salted. The abuse of saltynge and of  
 pilgrymage must be salted. All ydolatrie and  
 falsie sayth must be rebuked. And those freers  
 that teache men to beleue in saynt Fraunces co-  
 te, how that they shall neuer come in hell or  
 purgatorie, if they be buryed therein, maye not  
 be passed ouer with sylence.

### An expoficion of

Monkes  
why they  
roune to  
cloyftures

The payne and greffe of faltyngge made mō  
kes fle to their cloyfture. Naye (faye they) we  
went thether of pure deuocion to praye for the  
people. Ye but for all that the more ye encrea-  
fe, and the moare ye multiplie youre prayers,  
the worfe the worlde is. That is not oure  
faute (faye they) but theirs, that they dif-  
pofe not them felues but continue in sinne, and  
fo are vnapt to receaue the influence of oure  
prayers. O ypocrites, yf ye were true salt and  
had good hartes and loued youre neyboures  
(if deed men be neyboures to them that are a  
lyue) and wolde come out of youre dennes ad  
take payne to salt and feafon them, ye fould  
make a great maynie of them fo apte, that your  
re prayers might take effect. But now feyng  
as ye faye, they be fo vnfauey that youre pray-  
ers be to them improfitable, though their good-  
des be to you profitable, and yet ye haue no cō-  
paffion to come out and salt them, it is manifelt  
that ye loue not them, but theirs, and that ye  
praye not for them, but vndre the coloure of  
prayenge mocke them and robbe them.

Finallye salt which is the true vnderftand-  
ge of the lawe, of faith and of the entent of all  
workes, hath in you lofte hir vertue, nether be  
there anye fo vnfauey in the worlde as ye are  
ner anye that fo fore kycke agaynft true faltyng-  
ge as ye: and therfore to be caft out and troade  
vnder fote and defpifed of all men, by the right  
youse iudgement of God.

Yf



The.v.Chaptre of Mathew Fo.xxvii

Yf salt haue losse his saltnesse, it is good for nothyng but to be troaden vnder fote of men That is, if the preacher which for his doctrine is called salt, haue losse the nature of salt: that is to saye, his sharpnesse in rebukynge all vnrihteousnes, all naturall reason, naturall witte and vnderstandinge, and all trust and confidence in what so euer it be, saue in the bloude of Christ, he is condemned of God and disallowed of all the that cleaue to the truthe. In what case stāde they the that haue benefices and preache not verely though they stande at the alter, yet are they excommunicat and cast out of the lyuinge churche of allmightie God.

And what if the doctrine be not true salt: verely then is it to be troaden vnder fote: As must all werysh and vnsauery ceremonies which haue losse their significacions, and not onlie tache not and are become vnprofitable and do no moare seruice to man: But also haue obtayned auctorite as God in the harte of man, that man serueth them and putteth in them the trust and confidence that he shuld put in God his maker thorow Iesus Christ his redemer. Are the institucions of man better then Gods? ye are Gods ordinaunces better now then in the olde tyme? The prophetes troade vnder fote and defied the temple of God and the sacrifices of God and all ceremonies that God had ordayned, with fastynges and prayenges, and all that the people peruerter and comitted ido

Spiritual  
tie: why  
they be  
despyed

Ceremo  
nies must  
be alsted,

An exposition of

Iaſtrie with. We haue as ſtrayte a cōmaundemēt to ſalt and to rebuke all vngodlynelle as had the prophetes. Will they then haue their ceremonies honourable ſpoken of, then let the reſtore them to the right uſe, and put the ſalt of the true meanynge and ſignificacions of the to them agayne. But as they be now uſed, none that loueth Chriſt, can ſpeake honourablye of them: what true Chriſten man can geue honour to that that taketh all honour from Chriſt: who can geue honour to that that ſleyeth the ſoule of his brother and robbeth his harte of that truſt and confidence which he ſhuld geue to his lorde that hath bought him with his bloude:

Ye are the light of the world. A citie that lieth on an hill, cannot be hid, nether doo men light a candle, and put it vnder a buſhell, but on a candleſtycke, and ſo geueth it light to all that are in the houſe. Let you be light ſo ſhine before men, that they ſe youre good woorkes, and prayſe

The.v. Chaptre of Mathew fo.xxviii  
prayse youre father that is in he-  
auen.

Christ goeth forth and describeth the office of an Apostle and true preacher by a nother likenesse, callynge them as before the salt of the erthe, Euen so here the light of the worlde: signifyenge therby that all the doctrine, all the wisdom and his knowledge of the world, whether it were philosophie of naturall conclusions, of maners and vertue, or of lawes of righteousness, whether it were of the holys scripture and of God him selfe, was yet but a darcknesse, vntill the doctrine of his Apostles came. That is to saye: Vntill the knowledge of Christ came, how that he is the sacrifice for oure sinnes, oure satisfaccion, oure peace, attornement and redemption, oure life therto and resurrection. What soeuer holynesse, wisdom, vertue, perfectenesse or rightwisnesse is in the world amonge men, howsoeuer perfecte and holie they appere, yet is all dampnable darcknesse, except the right knowledge of Christes bloude be there first, to iustefie the harte before all other holynesse.

Darcknes  
All know-  
ledge is  
darcknes  
till the  
knowled-  
ge of chr-  
istes ble-  
de shed:  
ge be in  
the harte

A nother conclusion. As a citie buylt on a hill can not be hid, no moare can the light of Christes Gospell. Let the world rage as moch as they will, yet it will shyne on their fore eyes whether they be content or no.

### An exposition of

A nother conclusion: as men light not a candle to whelme it vnder a bushel, but to put it on a candlesticke to light all that are in the house: euen so the light of Christes gospel maye not be hid ner made a seuerall thyng, as though it partayned to some certayne holie parsones onlye. Naye it is the light of the whole worlde and partayneth to all men, and therfore may not be made seuerall. It is a madnesse that diuerse mē saye, the laye people maye not knowe it: except they can proue that the laye people be not of the worlde. Moreouer it will not be hid, but as the lightenyng that breakythe out of the cloudes, shyneth ouer all, euē so dothe the gospel of Christ. For where it is trulye receaued, there it purefyeth the harte and makythe the parson to consent to the lawes of God and to begynne a new and a godlye lyuynge, facioned after Gods lawes and without all dissimulacion. And then it will kende so great loue in him towarde his neyboure that he shall not onlie haue compassion on him in his bodely aduersite, but moche moare pittie him ouer the blyndenesse of his soule, and to mynistrre to him Christes Gospel, wherefore if they saye, it is here or there, in saynt Fraunceſſe cote or Dominickes and soch like, and that if thou wilt put on that cote, thou shalt fynde it there: it is false. For if it were there, thou shouldest se yt shyne a broade though thou creptest not in to a sell or a mōkes coule, as thou

Laye.

The laye  
ought to  
haue the  
gospel.

Gospel.

The pro  
ſerue of  
ne gos  
pell

Gospel.

The true  
gospel is  
not hid in  
denes.

as thou seest the lightenyng with out crepynge in to the cloudes. ye their light wolde so shyne, that men shoulde not onely se the light of the gospell, but also their good woorkes, which wold as fast come out, as they now runne in. In so moch that thou shouldest se them make them selues poore to helpe other: as they now make other poore, to make them selues ryche.

This lyght and salt partayned not then to the apostles and now to oure byshopes and spyritualtye onely. No, it partayneth to the temporall men also. For all Kynges and all rulers are bounde to be salt and lyght not onely in example of lyuynge, but also in teachynge of doctryne vnto theyr subiectes, as well as they be bounde to punyssh the euell doers. Dothe not the scripture testefye that Kynge Dauid was chosen to be a sheparde & to feade his people with Godes worde. It is an euell skolemaster that cannot saue beate onely. But it is a good skolemaster that so teacheth, that fewe nede to be beate. This salt and lyght therfore partayne to the temporalltye also, and that to euery member of Christes church: so that euery man ought to be salt and lyght to other.

Euery man then maye be a comen preacher thou wilt saye, and preache euery where by his owne auctoryte. Naye verelye: No man maye yet be a comen preacher saue he that is called and chosen therto by the comen ordynance of  
d v the

Kinges  
ought to  
be lerned.

The order how  
euery mā  
maye be a  
preacher  
and how  
not.

### An expoficion of

the congregacyon, as longe as the preacher teacheth the true worde of God. But euery pryuate man ought to be in verteuouse lyuynge both lyght and salt to his neyboure: in so muche that the pooreft ought to ftryue to ouerronne the byfl hope and to preach to him in enfample of lyuynge. Mote ouer euery man ought to preach in worde and deade vnto his houfholde and to them that are vnder his gouernaunce &c. And though no man maye preach openly faue he that hath the offyce committed vnto him, yet ought euery man to endeuoure him felfe, to be as well lerned as the preacher, as nye as it is poffyble. And euerye man maye pryuatlye enforme his neyboure, ye & the preacher and byfl hope to, if nede be. For if the preacher preache wrōge, then maye anye man whatfoeuer he be rebuke him, fyrft pryuatlye and then (if that helpe not) to complayne further. And when all is proued, accor dyng to the order of charyte, and yet none amendment had: then ought euery man that cā to refyft him, and to ftōde by Chriftes doctryne, and to ieoparde lyfe ad all for yt. Looke on the olde enfamples and they fhall teache the.

The Gofpell hath another fredome with hir then the temporall regiment. Though euerye mannes bodye and goodes be vnder the kynge doo he ryght or wronge, yet is the auctoryte of Godes worde fre and aboue the kynge: fo that the worft in the realme maye tell the

The.v. Chaptre of Mathew Fo.xxx:

the kyng, if he do him wronge, that he dothe  
nought and other wyse then God hath comaun-  
ded him, & so warne him to auoyde the wrath  
of God which is the pacyent aduenger of all  
vnryghtwisnes. Maye I then and ought also,  
to resyst father and mother and all temporall  
power with Godes worde, whan they wronge  
fullye doo or comaunde that hurteth or kyl-  
leth the bodye: and haue I no power to resyst  
the bysshope or preacher that wyth false doctri-  
ne sleiyeth the soules for which my master and  
lorde Christ hath shed his bloude? Be we other  
wyse vnder oure bysshopes then Christ ad his  
apostles and all the prophetes were vnder the  
bysshopes of the olde law? Naye verelye: and  
therfore maye we and also ought to do as they  
dyd, and to answer as the apostles dyd. Act. v.  
*Oporter magis obedire deo q̄ hominibus.* We  
must rather obaye God then men, In the Gos-  
pell euery man is Christes descyple and a per-  
son for him selfe, to defende Christes doctryne  
in his awne person. The sayth of the bysshop  
pe will not helpe me: ner the bysshopes kee-  
pyng the lawe is suffycient for me. But I  
must beleue in Christ for the remysyon of  
all synne, for myne awne selfe and in myne  
awne pesson, Nomoare is the bysshopes or  
preachers defendyng Godes worde ynough  
for me. But I must defende it in myne awne  
parson and ieoparde lyfe and all theron when  
I se neede and occasyon.

I am

### An exposition of

I am bounde to get worldlie substaunce for my selfe and for myne housholde with my iust labour and somewhat moare for them that cannot, to saue my neyboures bodye. And am I not moare bounde to labour for Godes worde to haue therof in store, to saue my neyboures soules? And when is it so moche tyme to resyst with Godes worde and to helpe, as when they which are beleued to mynyster the true worde, do flee the soules with false doctrine, for couetousnes sake? He that is not readye to gyue his lyfe for the mayntenaunce of Christes doctrine agaynst ypocrytes, with what soeuer name or tytle they be dysguysed, the same is not worthy of Christ ner can be Christes disciple, by the very wordes and testimonye of Christ, Neuerthelater we must vse wysdome, pacyēce, mekenes and a dyscrete processe after the due order of charyte in oure defendynge the worde of God: least whyle we goo aboute to amende oure prelates we make thē worse. But when we haue proued all that charyte byn deth vs and yet in vayne: then we must come forthe openlye and rebuke theyr wyckednes in the face of the worlde and ieoparde life and all theron.

Ye shall not thinke that I am come to dystroye the law or the prophetes, no I am not come to dystroye  
hem



The.v. Chaptre of Mathew Fo.xxxi.  
them, but to full fill them. For trulie  
I saye vnto you, till heauen and er  
the perishe, there shall not one iott  
or one title of the law scape, till all  
be fullfilled.

A lytle before Christ calleth his disciples  
the light of the worlde and the salt of the erth,  
and that because of their doctryne, wherewith  
they should lyghten the blynde vnderstandyn  
ge of man, and with true knowledge dryue  
out the false opynyons and sophisticall persua  
sions of naturall reason, and delyuer the scriptu  
re out of the captiuite of false gloses which the  
ypocretish phariseys had patched therto: and  
so out of the light of true knowledge, to stere  
vp a new lyuyng, and to salt and ceason the  
corrupt maners of the olde blynde conuersaciō  
For where false doctrine, corrupt opynions and  
sophisticall gloses raigne in the witte and vnder  
standynge: there is the lyuyng deuylishe in  
the sight of God, how so euer it appere in the  
sight of the blynde worlde. And on the other  
side, where the doctryne is true and perfecte,  
there foloweth godlye lyuyng of necessite.  
For out of the inwarde beleffe of the harte, fol  
oweth the outwarde conuersacion of the mem  
bres. He that beleueth that he ought to loue  
his

False doc  
tryne cau  
seth, euell  
workes  
True doc  
tryne is  
cause of  
good wor  
kes

An exposition of  
his enemye, shal neuer cease fightynge agaynst  
his awne selfe, till he haue weded all rancoure  
and malice out of his harte. But he that belea-  
ueth it not, shall put a vyfure of ypocresie on  
his face, till he get oportunitie to aduenge him-  
selfe.

And here he begynneth to teache them to  
be that light and that salt of which he spake,  
and sayth. Though the scribes and pharises be  
are the people in hande, that all I do, is of the de-  
uell, and accuse me of breakynge the lawe and  
the prophetes (as they afterwarde rayled on  
the apostles, that they draue the people from  
good woorkes, thorow preachynge the iustice  
fyenge and ryghtwisnesse of sayth) yet se that  
ye my discyples, be not of that beleffe. For hea-  
auen and erthe shall soner peryshe, then one mi-  
nime or tyle of the lawe shuld be put out: I co-  
me not to distroye the lawe, but to repare it on-  
lye, and to make it goo vpright where it hal-  
teth: and euen to make croked straye, and ro-  
ugh smothe, as Iohn the baptist dothe in the  
wildernesse, and to teache the true vnderstan-  
dyng of the lawe. With out me the lawe can-  
not be fullfilled, ner euer coulde. For though  
the law were geuen by Moses, yet grace and ve-  
rite: that is to saye, the true vnderstandynge and  
power to loue it & of loue to fullfill it, cometh  
and euer came thorow faith in me.

Grace and  
truth thro-  
row Iesus  
Christ.

I do but onelye wpe awaye the fylthie and  
rotten gloses which the scribes and the pharises  
haue

The.v. Chaptre of Mathew Fo.xxxij  
haue smered to the law, and the prophetes, and  
rebuke their dampnable lyuyng which they  
haue facioned, not after the law of God, but af-  
ter their awne sophistricall gloses sayned to moc-  
ke out the law of God, and to begile the whoa-  
le wold, and to leade them in blyndenesse. And  
that the scribes and phariseys falsly belye me  
how that I go about to destroye the law, & to  
set the people at a fleshly lybertie, and to make  
them first disobedyent and to despice their spi-  
rituall prelates, and then to rise agaynst the tē-  
porall rulers and to make all comune, and to gi-  
ue lycence to synne vnpunished: cometh on-  
lye of pure malice, hate, enuie and furiose im-  
paciencie, that their visures are plucked from  
their faces and their ypocresie discouered. How  
be it what I teache and what my lernynge is  
concernynge the law, ye shall shortlye heare  
and that in fewe wordes.

who so euer breaketh one of these  
least cōmaundementes and teache  
men so, shalbe called the least in the  
kyngedome of heauen. But he that  
dothe them and teacheth them, the  
same shalbe greate in the kyngedome  
of heauen,

Who

### An exposition of

who so euer studye to destroye one of the comaundementes folowenge which are yet the least and but childyshe thynges in respecte of the perfecte doctryne that shall here after be shewed, and of the mysteryes yet hid in Christ: and teache other men euen so, in worde or ensample, whether openlye or vnder a coloure and thorow false gloses of ypocresye: that same doctoure shall all they of the kyngedome of heauen abhore and despice, and cast him out of their companie, as a sethynge pott dothe cast vp hir some and skome and purge hir selfe. So fast shall they of the kyngedome of heauen cleaue vnto the pure lawe of God without all mennes gloses.

But whosoever shall first fullfill them him selfe and then teache other, and set all his studie to the furtheraunce and maynteninge of the that doctoure shall all they of the kyngedome of heauen, haue in price, and folow him and seeke him out, as dothe an Egle hir praye, and cleaue to him as burres. For these comaundementes are but the very lawe of Moses (the draffe of the phariseys gloses, clensted out) interpreted accordynge to the pure woorde of God and as the open texte compellyth to vndrestande them, if ye looke dylygently theron,

The kyngedome of heauen take for the congregacion or churche of Christ. And to be of the kyngedome of heauen, is to know God for our father, and Christ for our lorde and sauyour

Gloses  
they that  
destroye  
the lawe  
of god  
with gloses  
must be  
cast out

The chur  
che

The.v. Chaptre of Mathew Fo.xxxiij

oure from all synne. And to entre in to this kyngedome it is impossible, except the harte of mā be to kepe the cōmaundementes of God pure lye, as it is wrytten. Iho. viij. if anye man will obaye his will, that is to saye, the will of the father that sent me (sayth Christ) he shall knowe of the doctryne: whether it be of God, or whether I speake of myne awne heed. For if thyn harte be to do the will of God which is his cōmaundementes, he will geue the a pure eye, bothe to descerne the true doctryne from the false, and the true doctoure from the howlynge ypocrite. And therefore he saythe

Latw.  
Except a man loue gods law, he cannot vnderstande the doctryne of Christ

For I saye vnto you, excepte youre rightwisnesse excede the rightwisnesse of the scribes and phariseys, ye can not entre in to the kyngedome of heauen.

The ryghteousnes of pharisees.

The rightwisnesse of the scribes and phariseys cānot être in to the kyngedome of heauē: the kyngedome of heauen is the true knowledg of God and Christ: ergo the rightwisnesse of the scribes and phariseys nether knoweth God nor Christ. He that is willynge to obaye the will of God, vnderstandyth the doctryne of Christ, as it is proued aboue: the scribes and the phariseys vnderstāde not the doctryne of  
c Christ

### An exposition of

**Glorie**  
 he that se-  
 keth his a-  
 wne glo-  
 rie, teach-  
 eth his aw-  
 ne doctry-  
 ne and not  
 his ma-  
 sters.

Christ: ergo, they haue no will ner lust to oba-  
 ye the will of God. To obaye the will of God,  
 is to seke the glorie of God (for the glorie of a  
 master is the meke obeydēce of his saruauntes  
 the glorie of a prynce is the vmblye obeydence  
 of his subiectes, the glorie of an husbāde is  
 the chaste obedience of his wife, the glorie of a  
 father is the louynge obedience of his childrē)  
 the scribes and the phariseys haue no lust to o-  
 baye the will of God: Ergo, they seke not the  
 glorie of God. Furthermore the scribes and the  
 phariseys seke their awne glorie, they that seke  
 their awne glorie, preache their awne doctry-  
 ne, ergo, the scribes and the phariseys preache  
 their awne doctryne. The maior thou hast  
 Math. xxij: the scribes and phariseyes do all  
 their woorkes to be sene of men: they loue to  
 syt vppermoost at feastes and to haue the chiefe  
 seates in the Synagoges, and salutations in the  
 open markettes, and to be called Rabi. And the  
 minor foloweth the texte aboue reherfed Iohn  
 vij. he that speaketh of him selfe or of his awne  
 heed, seketh his awne glorie: that is to saye, he  
 that preacheth his awne doctryne is euer kno-  
 wē by sekynge his awne glorie: so that it is a  
 general rule to know that a man preacheth his  
 awne doctryne, if he seke his awne glorie.

Some man will haplye saye: the scribes and  
 phariseys had no nother law thē Moses and the  
 prophetes ner anye other scripture: and grow-  
 ded their sayēges theron. That is truthe: how  
 then

The. v. Chaptre of Mathew fo. xxxiiij

then preached they their awne doctryne: verelie it foloweth in the sayde seuenth of Iohn. He that seketh the glorie of him that sent him, the same is true and there is no vnrightwisnesse in him: that is to saye, he will do his masters message trulye and not alter it. Where cōtrarye wise he that seketh his awne glorie, will be false (when he is sent) and will alter his masters message, to turne his masters glorie vnto his awne selffe. Euen so dyd the scribes and phariseys alter the worde of God for their awne proffite and glorie. And when Gods worde is altered with false gloses, it is no moare Gods worde. As when God saythe, loue thy neyboure, and thou puttest to thy leuen and sayest: if my neyboure do me no hurte nor saye me anye, I am bounde to loue him, but not to geue him at his neade my goodes which I haue gotten with my sore labour. Now this is thy law and not Gods. Gods law is pure and syngle: loue thy neyboure, whether he be good or bad. And by loue God meaneth, to helpe at nede. Now whē god byddeth the to get thy lyuyng and some what ouer to helpe him that cannot, or at a tyme hath not wherewith to helpe him selfe: if thou and xxx. or. xl with the get you to wildernesse, and not onlye help not youre neyboures, but also robbe a great numbre of two or thre thousande pownde yerelye, how loue ye youre neyboures? Soche men helpe the worlde with prayer, thou wilt saye to me, Thou

Glorie.  
he that seeketh his awne glorie altereth his masters message

Worde  
Gods worde altered is not his worde.

To loue  
is to helpe  
at nede  
Prayer.  
The prayer of Monkes robbeth and helpeth not.

# An exposition of

ware better to saye, they robbe the worlde with their ypocrisie, saye I to the: and it is true in dede, that they so do. For if I stycke vp to the myddle in the myer like to peryshe without present helpe, and thou stode by and wilt not socoure me, but kneleyst downe and prayest, will God heare the prayers of soche an ypocrite? God byddeth the so to loue me, that thou put thy selfe in ieopardie to helpe me, and that thyne harte while thy bodie labourerh, do praye and trust in God, that he will assiste the, and thorow the to saue me. An ypocrite that will put nether bodie ner goodes in parell for to helpe me at my nede, loueth me not nether hath compassion on me, and therfore his harte cannot praye, though he wagge his lyppes neuer so moche. It is wrytten, Iohn. ix. If a man be a worshyper of God and do his will (which is the true worshippe) him God heareth. Now the will of God is, that we loue one a nother to helpe at nede. And soche louers he heareth and not sottle ypocrites. As loue maketh the helpe

**Loue prayeth**

**Scribes and phariseyes who at they were.**

me at my nede: so when it is past thy power to helpe, it maketh the praye to God. Euen so where is no loue to make the take bodelye payne with me, there is no loue that maketh the praye for me. But thy prayer is in deade for thy bely which thou louest.

What were the scribes and phariseys? The scribes besydes that they were phariseys (as I suppose) were also offycers: as are oure byshoppes



The.v. Chaptre of Mathew fo. xxxv:  
shoppes, chauncelers, comysfaryes, Archdea-  
cones and officialles. And the phariseys were  
relygyouse men which had professed, not as  
now, one dominicke, the other Fraunces, a no-  
ther Barnardes rules: But euen to holde the  
verye law of God, with prayer, fastynge and al-  
mosedede, and were the flowre and perfectiō  
of all the Iewes: as saynt Paule reioyseth of him  
selfe Philippenfes. iij. sayenge: I was an Ebrue,  
and cōcernynge the law a phariseye, and cōcer-  
nyng the rightwisnesse of the law I was fault-  
lesse. They were moare honourable then any  
secte of Monkes with vs, whether obseruaunt  
or Ancre or what soeuer other be had in price.

These myght moche better haue reioysed  
to haue beene the true church and to haue had  
the spirite of God, and that they coule not ha-  
ue erred then they whome all the world seeth,  
nether to kepe Gods lawes ner mannes, ner  
yet that deuell's law of their awne makynge.  
For God had made them of the olde testament  
as great promyses, that he wold be their God,  
and that his spirite and all grace shuld be with  
them, if they kepte his lawes, as he hath made  
to vs. Now seyng they kepte the vtermost  
tote of the law in the sight of the world and we  
re faultlesse: and seyng therto that God hath  
promysed nether vs ner them ought at all, but  
vpon the professiō of kēpyng his lawes: whe-  
ther were moare like to be the right church and  
to be taught of the spirite of God that theye  
e iij could

The pharisees myght better haue professed them selues the true church then oure spiri-  
tualitie maye

The promyses are made vpon the profes

sion of the  
kepyng  
of the law  
of God, so  
that the  
church  
that will  
not kepe  
gods lawe  
hath no p  
myse that  
they can  
not erre.

The wic  
kednes of  
the phari  
ses what it  
was

### An exposition of

could not erre, those phariseys or oures? Might not the generall councelles of those, and the thynges there decreed without scripture, seme to be of as great auctorite as the generall councelles of oures ad the thynges there ordayned ad decreed both cleane with oute and also agaynst gods word? Might not the ceremonies which those had added to the ceremonies of Moses, seme to be as holye and as well to please God, as the ceremonies of oures. The thynges which they added to the ceremonyes of Moses, were of the same kynde as those ceremonyes were, and no moare to be rebuked than the ceremonies of Moses. As for an ensample, if Moses bade wash a table or a dyshe, when an vncleane worme had crepte thereon, the phariseys dyd wash the table with a wet cloute before euery refection, lest any vncleane thyng had touched them vnwares to all mē: as we put vnto oure tythes a mortuarye for all forgotten tythes. What was then the wyckednesse of the phariseys? verely the leuen of their gloues to the morall lawes, by which they corrupted the commaundementes and made them no moare Gods: and their false faith in the ceremonies that the bare worke was a sacrifice and a seruice to God, the significacions losie: ad the opynion of false rightwisnesse in their prayers, fastinges and almose deades, that soche workes dyd iustifie a man before God, ad not that God forgeueth synne of his mere mercie, if a man

The.v.Chaptre of Mathew fo.xxxvi  
man beleue,repent and promyse to doo his vt-  
ter moost to synne no moare.

When these thus sate in the hartes of the peo-  
ple,with the opynyon of vertue,holynesse and  
rightwisnesse,and their law the lawe of God,  
their workes,workes comaunded by God and  
confirmed by all his prophetes,as prayer,fa-  
styng and almosedeade,and they looked v-  
pon as the church of God that coulede not er-  
re;and finallye they them selues eyther euery  
where were the chiefe rulers or so sate in the  
hartes of the rulers,that their worde was be-  
leued to be the worde of God. What other-  
thyng coulede it be , to preache agaynst all  
soche and to condempne their rightwisnesse  
for the moost dampnable synne that can be,  
than to seme to goo aboute to destroye the  
law and the prophetes? What other thyng  
can soche a preacher seme to be before the  
blynde worlde, then an hereticke, scismaticke,  
sediciouse, possessed with the deuell and  
worthie of shame moost vile and death mo-  
ost cruel? And yet these must be first rebu-  
ked and their false rightwisnesse detecte, yer  
thou mayst preache agaynst open synners.

Or else if thou shuldest conuerte an o-  
pen synner from his euell lyuynge, thou  
shouldest make him nyne hundred tymes  
worse then before. For he wolde attonce  
be one of these sorte: euen an obsaruaunt

Preacher  
whi the  
true prea-  
cher is ac-  
cused of  
treason and  
heresie.

Ypocrisie  
whi ypo-  
crisie must  
be first re-  
buked,  
though it  
be ieopar-  
die to pre-  
ache aga-  
ynst it.

An exposition of  
or of some like secte, of which amōge an hundre  
red thousande, thou shalt neuer brynge one to  
beleue in Christ. where amonge open synners  
manye beleue at the houre of death: fall flat vp  
pon Christ and beleue in him onlie without all  
other rightwisnesse. It were an hundred thousande  
tymes better neuer to praye, then to praye  
soche lyppe prayers: and neuer to fast or do  
almose then to fast and to do almose with a mynde  
therby to be made righteouse and to make  
satisfaction for the fore synnes.

Ye haue harde how that it was sayde  
to the of olde tyme, kill not, for  
whosoever killeth shalbe in daunger  
of iudgemēt. But I saye vnto you,  
whosoever is angrie with his brother,  
shalbe in daunger of iudgemēt  
And who so euer saye vnto his brother  
Racha, shalbe in daunger of a  
councell. But who so euer saye to  
his brother, thou sole, shalbe in daunger  
of hell fyre,

Here

The.v. Chaptre of Mathew Fo. xxxvñ

Here Christ beginneth, not to destroye the lawe (as the Phariseys had falslye accused him) but to restore it agayne to the right vnderstandynge and to purge it from the gloses of the Phariseys. He that sleeth shalbe giltye or in danger of iudgement: that is to saye, if a mā murder, his dede testifieth agaynst him: there is no moare to doo, then to pronounce sentēce of death agaynst him. This texte dyd the Pharisees, extende no further then to kill with the hāde and outwarde membres. But hate, enuie, malice, churlyshnesse and to withdraw helpe at neade, to begyle and circumuēt with wyles and sottle bargenyng, was no sinne at all. No, to brynge him whome thou hatedest to death with craftē and falsshed, so thou dydest not put thyne hāde therto, was no sinne at all. As whē they had brought Christ to deathe wrongfullye and compelled Pilate with sotteltie to sleie him, they thought them selues pure. In so muche that they wolde not go in to the hall for defylyng thē selues and beyng partakers with Pilate in his bloude. And Act. v. they sayde to the Apostles: ye wolde brige this mānes bloude vppon vs, as who wolde saye, we slue him not. And Saul in the first booke of the Kynge in the. xviij. chaptre. beinge so wroth with Dauid, that he woold gladlye haue had him slayne determined yet that he woold not defile him selfe, but to thrust him into the handes of the Philistines, that they might sleie him, and he

The law  
is restored

An exposition of  
him selfe abyde pure.

And as oure spiritualtie now offer a mā mer-  
cie once, though he haue spoken agaynst holie  
church, onlie if he will but periure and bea-  
re a sagat. But if he will not, they do but diote  
him a leason, to wyne him and make him tell  
more, and then delyuer him to the laye power  
sayenge: he hath deserued the death by oure la-  
wes and ye ought to kill him, how be it we dea-  
syre it not. ¶ But Christ restoreth the law  
agayne and sayeth, to be angrie with thy ney-  
boure is to slee him and to deserue deathe. For  
the law goeth as well on the harte as on the hā-  
de. He that hateth his brother is a murtherar.  
1. Io. iij. If then the blynde hande deserue death  
how moche moare those partes which haue the  
sight of reason? And he that sayeth Racha, lew-  
de or what soeuer signe of wrath it be, or that  
prouoketh to wrath, hath not onlie deserued  
that men shuld immediatlye pronounce sen-  
tence of deathe vppon him, but also that when  
death is pronounced, they should gather a co-  
uncell, to decre what horrible death he should  
sosse. And he that calleth his brother sole, hath  
sinned downe to hell.

Racha.

how a mā  
maye be  
angrye  
without  
sinninge

Shall then a man nor be angrie at all ner re-  
buke or punishe? yes if thou be a father or a mo-  
ther, master, mayltresse, husbāde, lorde or ru-  
lar: yet with loue and mercie, that the angrie, re-  
buke, or punysshment excede not the faute  
or trespase. Maye a man be angrie with loue &

The.v.Chapitre of Mathew . fo.xxxviij  
ye, mothers can be so with their children. It is  
a louynge anger that hateth onlie the vice and  
studyeth to mende the person. But here is for-  
boden not onlie wrath agaynst father, mother  
and all that haue gouernaunce ouer the, which  
is to be angrie and to grudge agaynst god him  
selfe, and that the ruler shall not be wrath with-  
hout a cause against the subiecte. But also all pri-  
uate wrath agaynst thy neybour ouer whom  
thou hast no rule ner he ouer the, no though  
he do the wrōge. For he that dothe wrōge lac-  
kyth witte and discrecion and cānot amend till  
he be informed and taught louinglie. Therfor-  
re thou must refrayne thy wrath and tell him  
his faute louynglie and with kyndenesse wyn-  
ne him to thy father: for he is thy brother as  
well made and as deare bought as thou, and as  
well beloued, though he be yet childyshe and  
lacke discrecion.

But some will saye: I will not hate my neybour  
re ner yet loue him or do him good, yes thou  
must loue him: for the first cōmaundemēt out  
of which all other flowe, is: thou shalt loue the  
lorde thy god with all thyne harte with all thy  
soule and with all thy might. That is, thou must  
kepe all his cōmaundementes with loue. Loue  
must kepe the from kyllynge or hurtyng thy  
neybour and from couetyng in thyne harte  
what so euer is his. And. i. lo. iij. This cōmaun-  
dement haue we of him, that he which loueth  
god, loue his brother also. And agayne. i. lo. iij  
he that hath the substaunce of this world and

Loue is  
the kepe  
ge of the  
law

### An exposition of

se his brother haue neecessite, and shutteth vp  
 his compassion from him, how is the loue of  
 God in him: he then that helpeth not at neade  
 loueth not God, but breaketh the first cōmaun-  
 dement. Let vs loue therfore sayth saynt Iohn,  
 not with worde and tonge, but in the deade ād  
 of a truthe. And agayne saynt Iohn saythe in  
 the saide place, he that loueth not his brother  
 abydeyth yet still in death. And of loue hath  
 Moses textes ynow. But the Phariseyes glosed  
 them out, sayēge they were but good cōicells  
 if a man desyred to be perfecte, but not prece-  
 ptes. Exodi. xxiiij. if thou mete thyne enemyes  
 oxe or asse goynge a straye, thou shalt in anye  
 wise brynge them to him agayne. And if thou  
 se thyne enemyes asse falle downe vnder his  
 burthen, thou shalt helpe him vp agayne. And  
 Leviticum. xix. thou shalt not hate thy bro-  
 ther in thyne harte, but shalt in anye wise rebu-  
 ke thy neybour, that thou beare no sinne for  
 his sake. For if thou studye not to amende thy  
 neybour when he sinneth, so art thou parta-  
 ker of his sinnes. And therfore when God ra-  
 keth vengeance and sendeth what soeuer plague  
 it be, to punyſhe open sinners, thou must peris-  
 he with them. For thou dydest sinne in the  
 sight of God as depe as they, because thou dy-  
 dest not loue the lawe of God to mayntene it  
 with all thyne harte, soule power and myght.  
 Ys not he that seeth his neybours howse in ie-  
 opardy to be set on fyre and warneth not, ner  
 helpe

Synners:  
 he that  
 helpeth  
 not to mē  
 de sinners  
 must so-  
 fer with  
 them whē  
 they be  
 punished



The.v. Chaptre of Mathew Fo.xxxix  
helpeth i time, to auoyde the parell, worthy if  
his neyboures howse be burnt vp, that his be  
burnt also:seyng y<sup>t</sup> was in his power to haue  
kepte all out of ieopardye, if he had wolde:as  
he wold no dout if he had loued his neyboures.  
Euen so when God sendeth a generall pestilen  
ce or warre to thy cytie, to punyshe the sinne  
therof: art not thou worthy that thyne howse  
shuld be infected or peryshe, if thou myghtest  
haue kept it from synnyng, and thou haddest  
been wyllinge therto: But if thou do thy best  
to further the lawe of God and to kepe thy la  
de or neyboures from sinninge agaynst God,  
then (though it helpe not) thou shalt beare no  
sinne for theyr sakes when they be punysshed.  
He therfore that loueth the lawe of God, maye  
be bolde in tyme of pestilence and all ieopar  
dye to beleue in God. And agayne in the sa  
me place, thou shalt not aduenge thy selfe ner  
beare hate in mynde agaynst the children of  
thy people: But shalt loue thy felow as thy sel  
fe. I am the lorde. As who shuld saye, for my  
sake shalt thou do it. And Deuteronomie.x.  
The lorde youre God, is the God of Godes  
and lorde of lordes, a greate God, mightie and  
terrible, which regardeth no mannes parson or  
degre ner taketh giftes: But dothe right to  
the fatherlesse and the wydow, and loueth the  
straunger, to geue him rayment and fode, loue  
thetfore the straunger, for ye were straungers  
in the lande of Egipte. And Leuiticum.xix. if  
a stra

An exposition of

a straunger sojourne by the, in youre lande, se that ye vex him not. But let the straunger that dwellyth amonge you, be as one of youre selues, and loue him as thy selfe: For ye were strangers in the lande of Egipte. I am the lorde. As who shuld saye, loue him for my sake.

Hate.  
whē a mā  
maye hate  
his ney-  
boure.

Notwithstondyng whē thy neybour hath shewed the moare vnkynedenesse thē god hath loue, then maylt thou hate him, and not before. But must loue him for Goddes sake, till he fight agaynst God to distroye the name and glorie of God.

Therefore when thou offerest thy gifte at the alter, and there remembre that thy brother hath ought agaynst the, leaue there thy gifte before the alter, and goo first and recōcile thy selfe vnto thy brother, and then come and offer thy gifte. Agree with thine aduersarie attonce, while thou art in the waye with him, leaue thine aduersarie delyuer the to the iudge, and the iudge delyuer the to the

to the mynistre, and thou be cast in  
to prison. Verelye I saye vnto the,  
thou shalt not come out thence, till  
thou haue payde the vttmost fers  
thyng.

This texte with the similitude is some what  
sotle, and byndeth bothe him that hath offend  
ed to reconfile him selfe as moch as in him ys  
and him that is offended to forgeue and be at  
tone. The offerynges were signes and dyd cer  
tifie a man that God was at one with him and  
was his frende and loued him. For the fatte of  
beastes was offered and wine therto, as though  
God had sate and ate and dronke with thē: and  
the rest they and their howsholdes did eate be  
fore God, as though they had ate and dronke  
with God, and were cōmaunded to be merie  
ād to make good cheare, full certified that god  
was at one with thē ād had forgote all olde of  
fences, and now loued them, that he wold full  
fill all his promyses of mercie with them.

Now will God receaue no sacrifice: that is to  
wete, nether forgeue or fullfill anie of his pro  
mises, except we be first reconciled vnto oure  
brethren, whether we haue offended or be of  
fended. In the chaptre folowenge thou reade  
st if ye forgeue, youre father shall forgeue you.  
And Osa. vi. I loue mercie and not sacrifice, ād  
the knowledge of God moare then I do burnt

Offeryn  
ges or sa  
cresices  
what they  
meant.

An exposition of  
offerynges: that is to saye, the knowledge of  
the apoyntmentes made betwene god and vs  
what he will haue vs to doo first, and the what  
he will doo for vs agayne. And Esaias. lviij.  
God refuseth fastinge and punysshynge of the  
bodye that was coupled with crudelite, and  
saith that he desyred no soch fast. But saith this  
fast require I, that ye be mercifull and forgeue,  
and cloth the naked and fede the hongrie etc.  
Then call (saith he) and the lorde shall answer:  
crie, and he shall saye: se, here I am.

And that similitude will, that as a man here,  
if he will no nother wise agree, must sofre the  
extremite of the law, if he be brought before  
a iudge (for the iudge hath no power to forge  
ue or to remitte, but to condempne him in the  
vtmost of the law) euen so, if we will not for  
geue one a nother here, we shall haue iudgemēt  
of God, without all mercie.

Last far  
thyng

¶ And that some make purgatorie of the  
last farthyng, they shew their depe ignoraun  
ce. For first no similitude holdeth euery worde  
ad syllable of the similitude. furthermore whē  
they dispute, tyll he paye the last ferthyng, er  
go he shall paye. But not in hell, ergo in purga  
torie. A wise reason: Ioseph knew not Marie  
till she had borne hir first sonne, ergo she bare  
the seconde or he knew hir after. I will not for  
geue the till I be deed or while I lyue, ergo I  
will doo it after my deathe, and a thousande  
like.

Ye haue

Ye haue harde how is was sayde  
to them of olde tyme, committe not  
adulterie. But I saye to you, that  
whosocuer loketh on a wife, lustyn  
ge after hir, hath comitted aduou  
trie with hir all readie in his harte.

This comaundement, comytte none adul  
terie, had the Phariseys blinded and corrupte  
with their sophistrie and leuen, interpretynge  
the concupiscense of the harte, lewde toyes, fil  
thie gestures, vncleane wordes, clyppinge, kyl  
syng and so forthe, not to be imputed for sinne  
But euen the acte and deade alone, though Mo  
ses saie in the text, thou shalt not couet thy ney  
bours wife etc. But Christ putteth to light ad  
falt, and bringethe the precepte to his true vn  
derstandinge and naturall tast agayne, and con  
demneth the rote of sinne, the concupiscence  
and consent of the harte. Before the worlde I  
am no murtherar till I haue kyllled with myne  
hande. But before God I kyll, if I hate: ye if I  
loue not, and of loue kepe me both from doyn  
ge hurt, and also be readye and prepared to hel  
pe at neade. Euē so the cōsent of the harte with  
all other meanes that folow therof, be as well  
aduoutrie before God, as the deade it selfe.

Finallye I am an aduouterer before God, if I so  
f loue

Loue is  
the fullfil-  
linge of  
the law

### An exposition of

Ioue not my neybour, that verrye loue forbyd  
me to couett his wife. Loue is the fullfyllinge  
of all cōmaundementes. And without loue it  
is impossible to abstayne from synninge aga-  
ynst my neybour in anye precepte, if occasi-  
on be geuen.

Carnall loue will not soffre a mother to robe  
be hir childe, no it makethe hir robbe hir selfe,  
to make it ryche. A naturall father shall neuer  
lust after his sonnes wife: No, he carethe moa-  
re for hir chastite then his sonne dothe him sel-  
fe. Euen sowold loue to my neybour, kepe  
me from synninge agaynst him.

aduoutrie

Adoutrie is a dāpnable thinge in the syght  
of God, and moche myscheffe foloweth the-  
rof. Dauid to saue his honoure was dryuen to  
cōmytte greuouse murther also. It is vnright in  
the sight of God and mā that thy childe shoul-  
de be at a nother mannes coste and be a nothre  
mannes heyre. Nether canst thou or the mo-  
ther haue lightlie a quyer conscience to God,  
or a merie hert as longe as it so is. Moreouer  
what greater shame canst thou do to thy ney-  
bour, or what greater displeasure? what if it  
neuer beknownen ner come anye childe therof?  
The precioufist gifte that a man hath in this  
worlde of God, is the true harte of his wife, to  
abyde by him in welthe and woo, and to beare  
all fortunes with him. Of that hast thou rob-  
bed him: for after she hath once coupled hir sel-  
fe to the, she shall not lightlie loue him any mo-  
are

The .v. Chaptre of Mathew fo. xliij

are so trulie : But haplie hate him and procure his deathe. Moreouer thou hast vntaught hir to feare God, and hast made hir to sinne agaynst god. For to God promised she and not to man onlie; for the lawe of Matrimonie is gods ordinaunce. For it is written Genesis. xxxix. when puthiphars wife wolde haue had Ioseph to lye with hir, he answered: how coulede I doo this wyckednesse and sinne agaynst God: ye relye it ys impossible to sinne agaynst man, excepte thou sinne agaynst God first. Finallie reade Chronicles and stories. ad se what hath folowed of adulterie.

What shall we saye, that some doctoures haue disputed and dowted whether single fornicacion shuld be sinne, when it is condempned bothe by Christ and Moses to. And Paule testefyeth. i. Cor. 6. that no fornicatoure or whoore keeper shall possesse the kyngedome of God. It is right that all men that hope in God, shuld brynge vp their frute in the feare and knowledg of God, and not to leaue his seade where he careth not what cometh of.

Wherefore if thy right eye offende the, plucke it out and cast it from the  
For it is better for the that one of  
thy membres perishe, then that thy

An exposition of  
hoale bodye shuld be cast in to helle  
And euen so if thy right hande of  
sende the, cut it of and cast it from  
the. For it is better for the, that one  
of thy membres perishe, then that  
thy hoale bodie should be cast in  
to hell.

This is not meant of the outwarde mēbres  
For then we must cut of nose, eares, hand and  
fote: ye we must procure to destroye the seynge,  
herynge, smellinge, tastinge and fealinge,  
and so euerye mā kyll him selfe. But it is a phra  
se or speach of the Ebrue tongne, and will that  
we cut of occasions, daunsinge, kissinge, ryot  
touse eatinge, and drinkinge, and the lust of the  
harte and filthie imaginacions that moue a mā  
to concupiscence. Let euerye man haue his  
wife and thynke hir the fayrest and the best cō  
dicioned, and euerye woman hir husbände so  
to. For God hathe blessed thy wife and made  
hir with out sinne to the, which ought to seme  
a bewtifull fayrenesse. And all that ye sofre to  
gether, the one with the other, is blessed also and  
made the verry crosse of Christ and pleasaunt  
in the sight of God. why shoulde she thē be lo  
the some to the, because of a lytle sofferynge,  
that

Filthie.

A wife  
how good  
a thyng



The.v. Chaptre of Mathew fo.xliij  
that thou shouldest lust after a nother, that  
shuld defile thy soule and sle thy conscience ad  
make the sofre euerlastyng lie :

It is sayde, whosoever put away  
his wife, let him geue hir a testimo-  
niall of the deuorcement. But I saye  
vnto you, who so euer putteth a-  
way his wiffe (exceapte it be for  
fornicacion) maketh hir to breake  
wedlocke, and who so euer marieth  
the deuorced, breaketh wedlock.

Moses Deut.xxiiij. permitted his Israelites  
in extreme necessite, as when they so hated the  
ir wyues that they abhorred the companie of  
them, then to put thē awaye, to auoide a woor-  
se inconuenyence. wherof ye reade also Mat.  
xix. And he knytte therto that they myght not  
receaue them agayne after they had bene kno-  
wen of anye other persones. which lycence  
the Iewes abused and put awaye their wyues  
for euerye light or fayned cause and whan soe-  
uer they lusted. But Christ calleth backe agay-  
ne and enterpreteth the law after the first ordi-  
nauce, and cutteth of all causes of deuorces

Right eye

Right  
hande

f u j

ment

An exposition of  
ment, saue fornication of the wyues partie,  
when she breaker the hir matrimonie. In which  
case Moses law pronounceth hir deed, and so  
do the lawes of manie other contrees, which la  
wes where they be vsed, there is the man fre  
without all question. Now where they be let  
lyue, there the man (if he se signe of repentaun  
ce and amendment) maye forgeue for once.  
If he maye not fynde in his harte (as Ioseph as  
holye as he was, could not fynde in his heart  
to take Christes mother to him, when he spied  
hir with childe) he is fre no doubt to take a no  
ther, while the lawe interpreteth hir deed: for  
hir sinne ought of no right to binde him.

The offi  
ce of a pre  
acher

What shall the woman doo, if she repent  
and be so tempted in hir fleshe that she cannot  
lyue chaste: verely I can shew you nothyng  
out of the scripture. The office of the prea  
cher is, to preache the .x. commaundementes  
which are the law naturall, and to promyse the  
which submitte them selues to kepe them of lo  
ue and feare of God, euerlastinge life for their  
laboure, thorow fayth in Christ: and to threa  
ten the dysobedient with euerlastinge payne in  
hell. And his punysshment is, if anye man ha  
ue offended thorow frailtie, and when he is re  
buked turne and repent, to receaue him vnto  
grace and Absolue him: and if anye will not  
amende when he is rebuked, to cast him out  
amonge the infidelles. I his I saye if the tem  
porall power shut hir vpp, as a conuicte par  
son

The.v. Chaptre of Mathew Jo.xliiii  
son appoyntinge hir a sobre lyuinge, to make  
satisfaccion to the congregacion for hir damp-  
nable exsample, they dyd not amylse. It is bet-  
ter that one mysdoer sofre then a comen weale  
the to be corrupte.

Where the officers be negligent and the wo-  
man not able to put hir selfe to penaunce, if she  
went where she is not knowen and there marie  
God is the God of mercie. If anye man in the  
same place where she trespaseth, pitied hir and  
maried hir, I coude sofre it: were it not that  
the libertie wold be the nexte waye to prouo-  
ke all other that were once werye of their hus-  
bandes, to committe adulterie, for to be deuor-  
fed from them, that they myght marye other  
which they loued better. Let the temporall  
swerde take hede to their charge therfore: For  
this is truthe, all the temporall blesynges sett  
in the law of Moses for kepyng their lawes, as  
welthe and prosperite, longe life, the vpperhan-  
de of their ennemyes, plenteousnesse of frutes  
and chepe of all thynges, and to be without pe-  
stilence, warre and famyshement and all ma-  
ner other abhominable deseases and plages,  
pertayne to vs as well as to them, if we kepe  
oure temporall lawes.

And all the cursses and terrible plagis whi-  
sch are threatened thorow out the law of Mo-  
ses, as hongre, derth, warre and dissencion, pe-  
stilence, feuers and wonderfull and straunge feare-  
full deseases, as the sweate, pockes and fallinge

Law.  
what folo-  
weth the  
kepyng  
of the law

Law.  
what folo-  
weth the  
breakinge  
of the law.

An exposition of  
sycknesse, shorthinge of dayes, that the swerde,  
hongre and soche diseases shall eat them  
vp in their youthe, that their enemyes shuld  
haue the vpperhande, that the people of the  
lande shuld be mynished and the townes de-  
cayed and the lande brought to a wildernesse,  
and that a plenteouse lande shalbe made baren  
or so ordered that derth shall deuoure the enha-  
byters, and welthe be amonge few that shuld  
oppresse the rest, with a thousande soch like, so  
that nothyng they beginne, shuld haue a pro-  
sperouse ende: all those cursses (I saye) partaye  
ne to vs as well as to them, if we breake oure  
temporall lawes.

Let Englande looke about them and mar-  
ke what hath chaunced them sence they flue  
their right kynge whome God had annoynted  
ouer them, Kynge Rycharde the seconde.  
Their people, townes and villages are myn-  
ished by the thirde parte. And of their noble  
bloude remayneth not the thirde ner I beleue  
the sixte, ye and if I durst be bolde, I wene I  
mighte safely swere that there remayneth not  
the sixteneth parte. Their awne swerde hath  
eaten them vpp. And though pastures be en-  
larged aboue all measure, yet rotte of shepe,  
Moren of beastes with parkes and warrennes,  
with reysinge of fynes and rent, make all thin-  
ges twise so deare as they were. And oure aw-  
ne comodities are so abused, that they be the  
destruccion of oure awne realme.

And

The.v. Chaptre of Mathew fo. xlv:

And right: for if we will not know God to kepe his lawes, how shuld God know vs, to kepe vs and to care for vs and to fullfill his promyses of mercie vnto vs? sayth not Paul. Ro. i. of the hethen: Sicut non probauerunt habere deum in noticia, ita tradidit illos Deus. As it seemed them not good, or as they had no lust, or as they admitted it not, ner allowed for right in their hartes to know God as God, to geue him the honoure of god, that is: to feare him as god and as auenger of all euell, and to seke his will: euen so God gaue them vp to folow their awne blyndnesse, and tooke his spirite and his grace from them, and wolde no lenger rule their wittes. Euen so if we cast of vs, the yocke of oure temporall lawes which are the lawes of God and drawen out of the ten cōmaundementes and law naturall, and out of loue thy neyboare as thy selffe: God shall cast vs of and let vs slyppe, to folowe oure awne witte. And then shall all goo agaynst vs, what so euer we take in hāde: in so moche that when we gather a parliament to reforme or amende ought, that we there determe shall be oure awne snare, confusion and vtter destruction, so that all the enemies we haue vnder heauen coulde not wishe vs so greate myscheue as oure awne counsell shall do vs, God shall so blynde the wisdom of the wise. If anye man haue anye Godlye counsell, it shall haue none audience: Erroure, madnesse and dasynge shall haue the vpper hande.

f v

And

Tirantes:  
why God  
geueth vs  
vp, ad lea-  
ueth vs in  
the hādes  
of tirantes  
and in all  
miserie.

### An exposition of

An admoni-  
cion.

And let the spiritualtie take hede and looke well aboute them ad se whether they walke as they haue promised God, and in the steppes of his sonne Christ and of his apostles whose offices they beare. For I promise thē, all the deuells in hell: if God had let them all loose, coulde not haue geuē thē worse counsell, thē they haue geuē them selues this. xx, yere longe. God gaue vp his Israelites often tymes, when they wolde not be ruled ner know them selues and their dutie to God, and brought them in to captiuite vnder their ennemyes, to proue and sele (sayth the texte) whether were better seruice, ether to serue god, ad willinglie to obaye his law coupled with so manyfolde blessinges, or to serue their ennemyes and to obeye their cruellnesse and tyrannye spyte of their heedes in neede and necessite. And let the tēporaltie remembre, that because those naciōs vnder which the Israelites were in captiuite, dyd deale cruellie with them, not to punyshe them for their ydolatrie and synne which they had comitted agaynst God, but to haue their lādes ad goodes and seruice onelye, reioysinge to make thē worse and moare out of their fathers fauoure: therfore when God had scorged his childrē ynough, hedid bete the other for their labour.

But to oure purpose, what if the man ronne from his wife ad lat hir sytte. Verely the rulers ought to make a law, if anye do so ad come not agayne by a certayne daye as with in the space of

ce of a yere or so, that thē he be banysshed the contrye: and if he come agayne, to come on his heed, and let the wife be free to marye where she will. For what right is it that a lewde wretche shuld take his goodes and ronne from his wife without a cause and sytt by an whore, ye and come agayne after a yere or two (as I haue knowen it) and robbe his wife of that she hath gotten in the meane tyme, and goo agayne to his whore? Paule saith to the Corinthians, that if a man or a woman be coupled with an infydel, and the infidell departe, the other is free to marie where they lust. And. i. Timothe. v. he sayth, if there be anye man that prouydeth not for his, and namelye for them of his awne howsholde, the same denieth the sayth and is worse then an infydel. And euē so is this mā moche moare to be interpretat for an infidell that causelesse runneth from his wife. Let I saye the gouerners take heade how they let synne be vnpunysshed, and how they brynge the wrath of God vpon theyr realmes. For God wilbe aduenged on all iniquite and punyshe it with plagues from heauen.

In like maner if the woman departe causelesse and will not be reconciled, though she comytte none adulterie, the man ought of right to be free to marie agayne. And in all other causes if they seperat them selues of impacience that the one cannot sofre the others infirmite, they must remayne vnmaryed.

If anye

An exposition of

If anye parte burne, let the same sofre the payne  
ne or infirmities of the other. And the rempor  
raltie ought to make lawes to brydle the vnru  
lie partie

Agayne ye haue hearde how it  
was saide to them of olde tyme, for  
swere not thy selfe, but paye thine  
othes vnto the lorde. But I saye vns  
to you, that ye swere not at all, nei  
ther by heauen, for it is the seate of  
God, nether by the erthe, for it is his  
fotestole, nether by Ierusalem, for it  
is the citie of the greate kynge, nei  
ther shalt thou sweare by thyne he  
ad, for thou canst not make a white  
heere or a blacke. But youre cōmu  
nicacion shalbe yeye, naye naye.  
For if ought be aboue that, it proces  
adeth of euell.

Sweringe

As to hate in the harte, or to couet a nother  
mannes



The.v. Chaptre of Mathew Fo.xlvij.  
mannes wife, was no synne with the phariseys: no moare was it to hide one thyng in the harte and to speake a nother with the mouthe, to deceaue a mannes neybour, if it were not bounde with an othe. And though Moses saye Leuiti. xix. Lye not ner deceaue anye man his neybour or one a nother, yet they interpreted it but good counsell, if a man desyred to be perfecte: But no precepte to bynde vnder payne of synne. And so by that meanes not onely they that spake true, but also they that lyed to deceaue, were cōpelled to swere and to confirme their wordes with othes, if they wolde be beleued.

But Christ bryngeth lyght ond salt to the texte which the phariseys had darckened and corrupte with the stynkyng myst of their sophistrie, and for byddeth to swere at all, ether by God or anye creature of Gods: for thou canst swere by none othe at all, excepte the dyshonoure shall redoune vnto the name of God. If thou swere, by God it is so, or by God I will do this or that, the meanynge is, that thou makest god iudge, to aduēge it of the, if it be not as thou sayest or if thou shalt not do as thou promysest. Now if truthe be not in thy wordes, thou shamelst thyne heuenlye father, and testifiest that thou beleuest that he is no rightwise iudge ner will aduenge vnrightwesnesse, but that he is wicked as thou art and cōsenteth and laugheth at the, while thou deceauest thy brother

To swere  
by God.

An exposition of

ther, as well created after the likenesse of God  
and as deare bought with the precious blood  
of Christ, as thou. And thus thorow the a  
wycked sonne, is the name of thy father disho  
noured, and his law not feared ner his promi  
ses beleued. And when thou sweryst by the go  
spell booke or byble, the meanyng is, that  
God if thou lye, shall not fullfill vnto the, the  
promises of mercie ther in written, But contra  
rye wise to bryng vppon the all the cursles,  
plages and vengeaunce therin threatened vn  
to the disobedyent and euell doers. And euē so  
whē thou swearest by anye creature, as by bre  
ade or salt, the meanyng is, that thou desyrest,  
that the creator therof shall aduenge it of the,  
if thou lye, &c. wherfore oure dealinge ought  
to be so substāciall, that oure wordes myght be  
beleued with oute an othe. Oure wordes are  
thesignes of the truth of oure hartes, in which  
ought to be pure and syngle loue towarde thy  
brother: for what so euer proceedeth not of lo  
ue, is dāpnable. Now falsheed to deceaue him  
ād pure loue cānot stande to gether. It cannot  
therfore be but dāpnable synne to deceaue thy  
brother with lyenge, though thou adde no o  
the to thy wordes. Moche moare dāpnable is  
it thē to deceaue ād to adde an othe therto &c.

Sweringe

How be it all maner of sweryng is not he  
re forbidden, no moare then all maner of kyl  
lynge, when the cōmaudemēt sayth, kill not:  
for iudges and rulers must kyll. Even so ought  
they

The.v. Chaptre of Mathew Fo.xlviii

they, when they put anye man in office, to take an othe of him that he shalbe true and sayth full and dylygent therin. And of their subiectes it is lawfull to take othes, and of all that offre them selues to beare witnesse. But if the superior wold cōpell the inferior, to sweare that shoulde be to the dyshonoure of God or hurtynge of an innocent, the inferior ought rather to die then to sweare. Nether ought a iudge to cōpelle a man to sweare agaynst him selfe, that he make him not synne and forswere. wherof it is ynough spoken in an other place. But here is forboden swearynge betwene neybour and neybour, and in all oure priuate busynesse and daylye cōmunicacion. For customable swerynge, though we lyed not, dothe robbe the name of God of his due reuerēce and feare. And in oure daylye cōmunycacion and busynesse one with a nother is so moch vanite of wordes that we cānot but in manye thynges lye, which to cōfirme with an othe, though we begile not, is to take the name of God in vayne and vnreuerentlye agaynst the secōde precepte. Now to lye for the entent to begile, is dāpnable of it selfe, how moche moare then to abuse the holy name of God ther to, and to call to God for vengeance vppon thyne awne selfe.

Manie cases yet there chaunce daylie betwene man and man, in which charite compelleth to sweare : as if I knowe that my neybour is falslye sclaundered, I am bounde to

Charite  
moderateth the  
lawe,

reporte

Othe:  
To parfor  
me an e  
uell othe  
is double  
synne

### An exposition of

reporte the truthe and maye lawfullye sweere,  
ye and am bounde if it nede, and that though  
not before a iudge. And vnto the weake whe  
re ye and naye haue losie their credence tho  
row the multitude of lyers, a man maye lawfu  
ly sweare to put thē out of doubte. which yet  
cometh of the euell of them that abuse their la  
guage to deceaue with all. Finallie to sweare to  
doo euell is dampnable, and to parforme that  
is double dampnacion. Herodes othe made  
him not innocent and gistleffe of the deathe of  
Iohn the Baptist, though the ypocrite had not  
knownen what his wyues doughter wolde ha  
ue axed. And when men saye, a Kynges wor  
de must stande: that is trouthe, if his othe or  
promyse be lawfull and expedyent.

In all oure promises it is to be added, if God  
will and if there be no lawfull let. And though  
it be not added, it is to be interprete, as added,  
As if I borow thy swerde, and by the houre I  
promyse to brynge it the agayne, thou be besid  
de thy selfe. If I promyse to paye by acerten  
daye, and be in the mean tyme robbed or de  
cayed by chaunce that I cannot performe it,  
I am not forsworne if myne harte ment trulie  
when I promised. And manye like cases there  
be of which are twiched in other places. To lie  
also and to dissemble is not allwaye synne. Da  
uid. i. Regum. xxvij. Tolde kynge Achis the  
philistyne that he had robbed his awne people  
the Iewes, when he had been a rounge amon  
ge the

The.v. Chaptre of Mathew fo .xlix.

ge the Amalekytes, and had slayne man, womā  
ād chylde for tellynge tales. And yet was that  
lye no moare synne then it was to destroye the  
Amalekytes those deedlye enemyes of the fa-  
yth of one Allmyghtye God. Nether synned  
Qusar Dauids wth the frēde .ij. Regū. xvij. in fay-  
nyngē ād begylinge Absolō: But pleased God  
hyselye. To beare a sycke man in hand that a  
wholsome bytter medecyn is swete, to make  
him drynke it, is the dutye of charyte and no  
synne. To perswade him that pursueth his ney-  
boure, to hurte him or slaye him, that his ney-  
boure is gone another contrarye waye, is the  
dutye of euery Christen man by the lawe of  
charyte and no synne: no though I confirmed  
it with an othe. But to lye for to deceaue and  
hurte, that is dampnable onlye &c.

Ye haue hearde, how it is saide,  
an eye for an eye, a toth for a toth.  
But I saye vnto you, that ye withsta-  
nde not wronge. But if a man geue  
the a blow on the right cheke, turne  
to him the other also. And if anye  
man will goo to law with the and  
g take

An exposition of  
take awaye thy cote, let him haue  
thy clocke therto. And if anie man  
compelle the to goo a myle, go with  
him twayne. Geue to him that as  
keth, and from him that woulde bo  
row turne not awaye.

Christ here entendeth not to disanull the  
temporall regimēt, and to forbyd rulers to pu  
nysh the euell doers, no moare then he meant to  
distroye matrimonie when he forbade to lust  
and couet a nother mannes wife in the harte.  
But as he there forbade, that defileth matrimo  
nie, euen so he forbiddeth here that which trou  
bleth, vnquyeteth and destroyeth the tempo  
rall regiment, and that thyng which so for  
bydde, the temporall regiment was ordayned:  
which is that no man aduenge him selfe.  
Christ medleth not with the tēporall regimēt,  
But in all this longe sermon fyghteth agaynst  
the phariseyes false doctrine and salteth the  
lawe, to purge it of the corrupcion of theyr fyl  
thie gloses, and to brynge it vnto the right ta  
ste and true vnderstandynge agayne.

For the Phariseyes had so enterpret that  
lawe of Moles (which pertainned onely vnto  
the rulers) that euery pryuat person myght  
aduenge

aduenge him selffe and do his aduersarye as moche harme agayne as he had receaued of him.

Now if he that is angrie haue deserued that men pronounce deeth vpon him, and he that sayeth Racha hath deserued that men shuld gather a councell to determine some sonerie and cruell deathe for so haynouse a crime, and he that calleth his brother sole, haue deserued hell: what deserueth he that smyteth or aduengeth him selffe with his awne hande? Here is forboden therfore pryuate wrathe onely, and that a man aduenge him selffe.

To turne the other cheke is a maner of speakeyng and not to be vnderstande as the wordes sounde as was to cutte of the hande and to pluck out the eye. And as we comaunde oure children not onely not to come nye a brooke or a water, but also not so hardye as once to looke that waye, ether to looke on fyre or once to thynke on fyre, which are impossible to be obserued. Moare is spoken then meant to feare them and to make them perceaue that it is ernest that we comaunde. Euen so is the meanyng here that we in no wise aduenge, but be prepared euer to soffre as moche moare, and neuer to thynke it lawfull to aduenge, how great so euer the iniurie be: for he him selffe turned not the other cheke,

**Cheke**  
To turne  
the other  
cheke wh  
at it is.

# An exposition of

**Mekenes.**

**Pollynge**  
**how to ad**  
**uoyde it.**

when he was smytten before the bysshope, ner yet Paulus whē he was bofetted before the bysshop also. But ye haue hearde a litle aboute, Blesfed are the meke, for they shall possesse the erthe. Let all the worlde studie to do the wronge, ye lat them do the wronge: and yet if thou be meke, thou shalt haue fode and rayment ynough for the and thyne. And moreouer if the worst come, God shall yet sett soche a tyraunt ouer the, that (if thou be meke and canst be content that he polle the properlye, and euen as thou mayst beare) shall defende the from all other. Who is polled intollerablye, that his life is bitter and euen deathe to him, saue he that is impatient and cānot soffre to be polled. Ye, poll thy selfe and preuent other, and geue the baylie or like officer now a capon, now a pigge, now a goosse, and so to thy landlorde likewise: or if thou haue a great ferme, now a lambe, now a calfe, and let thy wife viset thy landladie thre or foure tymes in a yere, with spised kakes and apples, peres, chyrese and soche like. And be thou readie with thyne oxen or horses thre or foure, or halffe a dosen dayes in a yere to sett whome their woodde or to plow their lande: ye and if thou haue a good horse, let them haue him good chepe or take a worse for him, and they shall be thy shyld and defende the, though they be tyrauntes and care not for God, that no man else shall dare polle the. And therto thou mayst with wysdome

gett



The.v. Chaptre of Mathew fo. 11.

gett of them, that shall recompence all that thou doest to them: All this I meane, if thou be pacient and wise and feare God therto, and loue thyne neyboure and doo none euell. For if thou kepe thy selffe in fauoure. with hurtynge thy neyboure, thyne ende wilbe euell, and at the last desperacion in this world and hell after.

But and if thou canst not polle thy selffe with wisdom, and laugh and beare a good countenaunce as though thou reioysedest while soche parsones poll the, euery man shall poll the, and they shall mayntene them, and not defende the. Let this therfore be a comen prouerbe, be contented to be polled of some man, or be polled of euery man.

Ye must vnderstande that there be two states or degerees in this worlde: the Kyngedome of heauen which is the regiment of the Gospel. And the kyngedome of this worlde which is the temporall regiment. In the first state there is nether father, mother, sonne, doughter: nether master, maystres, mayde, manseruaunt: ner husbāde ner wife: ner lorde or subiecte, ner man or woman. But Christ is all, and eche to other is Christ him selfe. There is none better then other, but all like good, all brethren and Christ only is lorde ouer all. Nether is there anye other thyng to doo or other law saue to loue one a nother as Christ loued vs. In the temporall regiment is husbāde, wife, father, mother

Two manner states,  
degrees or  
regimētes

An expoficion of  
ther, fonne, doughter, mafter, mayftrefle, may-  
de, manferuaunt, lorde and fubiecte.

Euery mā  
is of the  
fpiritualtie  
and of the  
temporal  
tie bothe.

Now is euery perfon a double perfon and  
vnder bothe the regimentes. In the firft regi-  
ment thou art a perfon for thyne awne felffe,  
vnder Chrift and his doctryne, and mayft ne-  
ther hate or be angrie and moch leffe fight or  
aduenge: But muft after the enfample of Chrift  
vmblye thy felffe, forfake and denye thy felffe,  
and hate thy felffe, and caft thy felffe awaye and  
be meke and pacient and let euery man goo o-  
uer the and treade the vnder fote and doo the  
wronge: and yet loue them and praye for the,  
as Chrift dyd for his crucifiers. For loue is all  
and what is not of loue, that is dampnable and  
caft out of that kyngedome.

Loue: he  
that loueth  
not his  
neyboure  
hath not  
the true fa-  
yth of  
Chrift

For that kyngedome is the knowledge of  
God and Chrift. But he that loueth not, know-  
eth nether God ner Chrift: therefore he that  
loueth not is not of that kyngedome. The mi-  
nor is this wyfe proued, he that knoweth God  
and Chrift feeth lyght, for Chrift is lyght: But  
he that hateth his brother, is in darcknes and  
walketh in darcknes and wotteth not whyther  
he goeth, for darcknes hath blynded his eyes. i.  
Iohn. ij. Ergo he that hateth his brother, know-  
eth not what Chrift hath done for him, and  
and therefore hath no true fayth, ner is of the fpy-  
rituall kyngedome of God.

To

To hate thy selfe, that shalt thou gete, yf thou consydre thyne awne synnes and the deepe dampnacion that longe therto, with due repentaunce. And to loue that shalt thou obtrayne if thou beholde the great and infinite mercie of God with stronge fayth. There is none so great an ennemie to the in this world, But thou shalt lyghtlye loue him, if thou looke well on the loue that God shewed the in Christ.

In the temporall regiment thou art a person in respect of other: thou art an husbände, father, mother, master, maystresse, lorde ruler, or wife, sonne, doughter, seruaunt, subiecte &c. And there thou must doo accordyng to thyne office. Yf thou be a father, thou must do the office of a father and rule or else thou dampnest thy selfe. Thou must bryng all vnder obedyence whether by fayre meanes or foule. Thou must haue obedyence of thy wife, of thy seruauntes and of thy subiectes: and the other must obeye. If they will not obeye with loue, thou must chide and fight, as farre as the lawe of God and the law of the lande will sofre the. And when thou canst not rule them, thou art bounde in manie cases, to delyuer them vnto the hyer officer of whome thou dydest take the charge ouer them.

Now to oure purpose, whether a man maye resyfst violence and defende or aduenge him selfe. I saye maye, in the first state, where

The temporall regiment

Violence: Not to resyfst violence, how it is vnderstonde.

g iiij thou

An exposition of

thou art a person for thy selfe alone and Christs disciple. There thou must loue, and of loue do, studie and enforce: ye and sofre all thyng (as Christ did to make peace, that the blessing of God maye come vppon the, which saythe: Blessed be the peace makers, for they shalbe the children of God. If thou sofre and kepest peace in thy selfe onlye, thy blessinge is, the possessiō of this worlde. But if thou so loue the peace of thy brethren, that thou leaue nothyng vndone or vnsoured to further it, thy blessinge is, thou shalt be Gods sonne and consequentlye possesse heauen.

But in the worldlye state, where thou art no priuate man, but a person in respecte of other, thou not onlye mayst, but also must and art bounde vnder payne of dampnacion to execute thyne office. Where thou art a father, thou must haue obedyence by fayre meanes or by foules and to whome thou art an husbāde, of hir thou must require obedyence and chastite, and that to gete, tempte all that the lawe of the lande commaundeth and will. And of thy seruantes thou must exacte obedyence and feare, and mayst not sofre thy selfe to be despised. And where thou art a ruler thereto apcyned, thou must rake, prison and flee to: not of Malice and hate, to aduenge thy selfe, but to defende thy subiectes, and to mayntene thyne office.

Concernyng thy selfe, oppresse not thy subiectes with rent, fynes or custome at all, neither

**The.v. Chaptre of Mathew** fo. liij

neither pille them with taxes and soche like, to maintene thine awne lustes; But be louynge and kynde to them, as Christ was to the, for they be his and the price of his bloude. But those that are euell doars amonge them and vexe their brethren, and will not knowe the for their Iudge and feare thy law, them smyte, and vpon them draw thy swerde, and put it not vp vntill thou haue done thyne office: yet without hate to the person for his masters sake and because he is in the first regiment thy brother, but to amende him onely, or if it cannot be, but that thou must lose one to saue manye, then execute thyne office with soche affection, with soche compassion and sorow of harte, as thou wouldest cut of thyne awne arme to saue the rest of thy bodye.

Take an ensample: thou art in thy fathers howse amonge thy brethren and systers. There if one fight with a nother, or if anye do the wrong, thou mayst nor aduenge ner smyte: For that pertayneth to thy father onely. But if thy father geue the auctorite in his abiens, and comaunde the to smyte if they will not be ruled: now thou art a nother person. Notwithstanding yet thou halt not put of the first person, but art a brother still, and must euer loue and proue all thyng to rule with loue. But if loue will not serue: then thou must vse the office of the other person or sinne agaynst thy father.

**Euen so when thou art a tēporall person, thou**

An exsample how  
to vnderstande the  
two regiments

### An exposition of

puttest not of the spirituall: Therefore thou must euer loue. But when loue will not helpe, thou must with loue execute the office of the temporall person or sinne agaynst God. A mother can smite and loue: and so mayste thou with loue execute the office of thy seconde state. And the wife, sonne, seruaunt and subiecte are brethren in the first state and put not that person of, by reason of the seconde degree: and therefore must they loue euer, and with loue paye custome, tribute, feare, honoure and obedience to whome they be longe as Paule teacheth Roma. xiiij. And though the other do not his dutie and loue the, but rule the with rigorousnesse and deale vnkindlye with the, thou not deseruinge: yet cleaue thou to Christ and loue still and let not his euell ouercome thy goodnesse and make the euell also.

And as after the ensample aboue, thy father hath power ouer the to comaunde the to vse his power ouer thy brethren, euen so hath thy master, to geue the his auctorite ouer thy felowes. Which when thou hast, thou must remembre that thou art a fellow still, and bounde to loue still. But if loue alone will not helpe, then put thy masters auctorite vnto thy loue. And so hath the ruler power ouer the, to sende the to vse violence vpon thy neybour, to take him, to prison him and happlie to kill him to. And thou must euer loue thy neybour in thyne heart by the reason that he is thy brother in the first state

state, and yet obeye thy rular and goo with the constable or like officer and breake open thy neyboures dore, if he will not opē it in the kyn ges name: ye and if he will not yelde in the kyn ges name, thou must laye on and smite him to grounde tyll he be subdued. And looke what harme he getteth, ye though he be slaine, that be on his awne heed. For thyne harte loued him and desiredest him louinglye to obeye, and hast not aduenged thy selfe in that state where thou art a brother, but in the worldye state where thou art a nother maner persō in this case, thou hast executed the auctorite of him that hath so che power of God, to cōmaunde the, and where thou were dampned of God if thou diddest not obeye.

And like is it, if thy lorde or prynce sende the a warfare in to a nother lande, thou must obeye at Gods cōmaundement and goo and ad uenge thy princes quarell which thou knowest not but that it is right. And when thou cōmest thyther, remēbre what thou art in the first state with them agaynst whome thou must fight, how that they be thy brethren and as depelye bought with Christes bloude as thou, and for christes sake to be beloued in thine harte. And se that thou desire nether their life or goodes, sa ue to aduēge thy princes quarell and to bringe thē vndre thy princes power. And be content with thy princes wages and with soche part of the spoyle (when thou hast wōne) as thy prince or his debite apoynteth the, for if thou hate thē

How to  
be a war  
ryoure

An exposition of

In thyne harte and couetest their goodes and art glad that an occasion is founde (thou carest not whether it be right or wronge) that thou mayst goo a robberyng and murtherynge vnpunished, then art thou a murthear in the sight of God, and thy bloude wilbe shed agayne for it, ether in the same warre solowenge, or when thou art come home (as thou there dydest in thyne harte) so shalt thou robbe and steale, and be hanged for thy laboure, or slayne by some other myscheue.

**Goodes**

Now concernyng the goodes of this worlde, it is easie to iudge. In the first state or degre thou oughrest to be thankfull to Christ, and to loue, to geue and to lende to them that are bought with his precious bloude, all that thou art able. For all that thou owest to Christ whose seruauent thou art to do his will, that must thou paye them. And that thou doest to them, that same thou doest to Christ, and that thou art not readye to doo for thē, that denyest thou to doo for Christ. But and anye of thy brethren will with holde or take awaye by force aboute that thou mayst spare by the reason of some office that thou hast in the seconde state, or inuade the violentlye and laye moare on thy backe then thou canst beare: then hold thyne harte and hāde, that thou nether hate or smyte, and speake fayre and louyngeli, and let neyboures goo betwene. And when thou hast proued all meanes of loue in vayne, then complayne to the lawe and

**Mat. xxv.**



The.v. Chaptre of Mathew

Fo. lvi

and the officer that is set to be thy father and defende the, and to iudge betwene the and thy brother.

Thou wilt saye the text forbyddeth me to goo to lawe: for it sayeth, if a man will law with the and take thy cote, thou must let him haue gowne and all. If I must sofre my selfe to be robbed by the lawe, wilt thou saye, by what right can I with lawe recouer myne awne? I answer: Beholde the texte diligētye. For by no right of law can a man take thy cote from thee: For the law was ordeyned of God, to mayntē me the in thy right and to forbidde that wronge shoulde be done the. Wherefore the texte meane the thus, that where the law is vniustlye mynistrēd, and the gouernars and iudges corrupte, and take brybes and be perciall, there be pacient and readie to sofre euer as moche moare, what so euer vnright be done the, rather then of impaciencie, thou shouldest aduēge thy selfe on thy neybour or rayle or make insurrecciō againstt the superiours which God hath set ouer the. For to rise agaynst them is to rebelle agaynst God and agaynst thy father when he scourgeth the for thine offense, and a thousande tymes moare sinne then to aduenge the on thy neybour. And to rayle on them is to rayle on God, as though thou woldest blaspheme him, if he make the sicke, poore or of low degree or otherwise then thou woldest be made thy selfe.

Thou wilt happely saye: the subiectes euer chose

To goo  
to lawe

**P**rinces:  
whether  
they ma-  
ye be resy-  
sted or put  
downe of  
theyr sub-  
iectes in a  
nye case.

### An exposition of

chose the ruler and make him swere to kepe  
theyr lawe and to maynteyne theyr prywilegy  
es and lybertyes, and vpon that submyte their  
selues vnto him: Ergo if he rule amysse they  
are not bounde to obeye. But maye resyst him  
and put him downe agayne? I answer youre ar-  
gument is nought. For the husband swereth  
to his wyfe: yet though he forswere him selffe,  
she hath no power to compell him. Also thou-  
gh a master kepe not couenaunt with his ser-  
uaunt, or one neybour wyth another: yet  
hath nether seruaunt, no ner yet neybour (tho-  
ugh he be vnder none obedyence) power to  
aduenge: But the vengeaunce pertayneth euer  
to an hyer offycer, to whome thou must com-  
playne.

Ye but you wyll saye: yt is not like. For the  
hoale bodye of the subiectes chose the ruler.  
Now cuius est ligare: eius est soluere: Ergo if he  
rule amysse, they that set him vp, maye put  
him downe agayne. I answer: God (and not  
the comen people) choseth the prynce, though  
he chose him by them. For Dutero. xvi. God  
commaundeth to chose and set vp offycers:  
and therfore is God the chefe chofer and setter  
vp of them, and so must he be the chefe putter  
downe of them agayne: so that without his spe-  
cyall commaundement, they maye not be put  
downe agayne. Now hath God geuen no com-  
maundement to put them downe agayne: But  
contrarywyse, when we haue anoynted a kyn-  
ge

ge ouer vs at his commaundement, he sayeth:  
Twych not myne anoynted. And what Ieo-  
pardye it is to ryse agaynst thy prynce that is  
anoynted ouer the, how euell so euer he be, se in  
the storye of kynge Dauid and thorow out all  
the bookes of the kynges. The auctoryte of  
the kynge is the auctoryte of God: and all the  
subiectes compared to the kynge, are but sub-  
iectes styll (though the kynge be neuer so euell)  
as a thousande sonnes gathered to gether are  
but sonnes styll, and the cōmaundemēt obeye  
youre fathers goeth ouer all as well as ouer o-  
ne. Euen so goeth the commaundement ouer  
all the subiectes: obeye youre prynce and the  
hyer power, and he that resysteth him, resy-  
steth God and geteth him dampnacyon. And  
vnto youre argument, Cuius est ligare, eius est  
soluere, I answer: he that byndeth with Abso-  
lute power and without anye hyer auctoryte,  
his is the myght to lowse agayne. But he that  
byndeth at a nother mannes cōmaundement,  
maye not lowse agayne without the commaun-  
dement of the same. As they of london, chose  
them a mayre: But maye not put him downe  
agayne how euell so euer he be without the  
auctoryte of him with whose lycence they cho-  
se him. As longe as the powers or offycers be  
one vnder another, if the inferyor do the wron-  
ge, complayne to the hyer. But if the hyest of  
all do the wronge, thou must complayne to  
God onlye, wherfore the olye remedie agaynst  
euell

euell rulers is, that thou turne thyne eyes to thy selfe and thyne awne sinne, and then looke vp to God and saye: O father, for oure sinne ad the sinne of oure fathers is this miserie come apon vs. we know not the as oure father, to obeye the and to walke in thy wayes, and therfore thou knowest not vs as thy sonnes to set iouynge scolemasters ouer vs. We hate thy law, and therfore hast thou thorow the wyckednesse of vnryghtwese iudges, made that law that was for oure defence, to be a tyraunt moost cruel and to oppresse vs and do vs iniurie aboue all other kyndes of violence and robbynge. And amen de thy liuinge ad be meke ad paciēt, and let the robbe as moch as they will, yet shall God geue the fode ad raymēt and an honest possession in the erthe, to mayntene the and thyne with all.

Goodes

Moreouer concernynge thy goodes, thou must remembre how that thou art a person in the temporall regiment, and the kynge as he is ouer thy bodye, euē so is he lorde of thy good, and of him thou holdest them, not for thy selfe onlye, but for to mayntene thy wife, childre and seruantes, and to mayntene the kynge, the realme ad the cōtrei ad toun or cite where thou dwellest. therfore thou mayst not suffer them to be wasted, that thou were not able to do thy dutie, no moare then a seruauite maye sofre his masters good to go to wracke negligentie. For he that prouderth not for his, and namelye for them of his awne howse holde, sayth

sayth Paule, denyeth the sayth and is worse the  
an infidell. But euery man is bounde to laboure  
re diligentely and trulye and therwith so sobre  
lye to lyue, that he maye haue ynough for him  
and his and somewhat aboue for them that can  
not laboure or by chaunce are fallen in to neces  
site. And of that geue and lende and looke not  
for it agayne. And if that suffice not thy ney  
bours necessite: then speake and make laboure  
to thy brethren, to helpe also. For it is a comen  
prouerbe, manye hādes make light worke, and  
manye maye beare that one alone cannot.

And thy wife thy children and seruauntes,  
art thou bounde to defende. If anye man wol  
de force thy wife thy doughter or thy mayde,  
it is not ynough for the to looke on and saye,  
God amende you. Naye thou must execu  
te thyne office and auctorite which the Kyn  
ge geueth the. And by the waye thou must  
defende thy master and his good, and the Kyn  
ges good which thou hast to mayntene thy  
wife and howsholde, and thy neybour that  
goeth with the, agaynst theues and murthe  
rars. And agaynst all soche persones laye abou  
te the, and doo as thou woldest doo if thou we  
re vnder the kynges standard agaynst his enni  
myes which had inuaded the realme. For all so  
che persones are mortall enemyes to the real  
me and seke to put downe kyng and law and  
all to gether, and to make that it myght be law  
full to sinne vnpunished. And of this maner,

h

if thou

## An exposition of

if thou marke well the dyfference of these two states and regimentes, thou mayst soyle all lyke dowtes that shalbe layde agaynst the.

**Regimentes:** Every man is vnder bothe regimentes

Moreouer when I saye, there be two regimentes, the spyrituall and the temporall: Euen so I saye that euery parson baptysed to kepe the lawe of God and to beleue in Christ, is vnder bothe the regimentes, and is both a spyrituall person and also a temporall, and vnder the offycers of bothe the regimentes: so that the kynge is as depe vnder the spyrituall offycer, to heare out of Godes worde what he ought to beleue and how to lyue, and how to rule, as is the poorest bedger in the realme And euē so the spyrituall offycer if he synne agaynst his neyboure or teache false doctryne, is vnder the kynges or temporall correccyon, how hie so euer he be. And looke how dampnable it is for the kynge to wythdraw him selfe from the obedyence of the spyrituall offycer: that is to saye, from hearynge his dutye, to do it, and from hearynge his vyces rebuked, to amende them: so dampnable is it for the spyrituall offycer, how hie so euer he be, to withdrawe him selfe from vnder the kynges correccyon, if he teache false or synne agaynst anye tēporall lawe

**A preacher** of the gospel maye vse no violence.

Finallye ye must consyde that Christ here teacheth his disciples and them that shoulde be the light and salt in lyuynge and doctryne, to shyne in the weake and feble eyes of the world, diseased with the mygrim and accustomed to darcke

darknesse, that with out great payne they can beholde no lyght, ad to salt theyr olde feasterd sores and to trete out the rotten fleshe euen to the harde quicke, that it smart agayne, and spare no degre. But tell all men hie and lowe, their fautes, and warne them of the ieoperdie, and exhort them to the right waye. Now soche scolemasters shall fynde smallle fauoure ad frendshyppe with the rulers of this worlde or defence in their lawes. As Christ warneth the. Mat. x. sayenge (I sende you out as shepe a monge wolues, : Beware therfore of men, for they shall delyuer you vpp to their counsels, ad shall scorge you in their synagoges or councellhouses, and ye shall be brought before the cheferulers and k ynges for my sake) ad there teacheth them as here, to arme them selues with patience, and to goo forth boldlye with a stronge faith and trust in the socoure and assistance of God only, and to plante the Gospell with all loue ad mekenes and to water it with their awne bloude, as Christ did. Thou mayst not in that state come with a swerde, to defende ether thy selfe or thy gospell, and to cōpell mē to worshippe the as God, and to beleue what thou wilt. Na ye, shepe vse no soche regimēt amonge wolues. If thou be a shepe, thou art not in euell takinge if thou cāst bringe to passe that the wolfe be content with thy fleshe only ad to shere the yerely.

Gyue to him that axeth, ad frō him that wold borrow, turne not awaye. luke saythe, gyue to whosoever axeth the, That is to saye: whersoever

h ij thou

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thou seeft nede or seeft not the contrarye but there maye be nede: to the vttermoſt of thy power there open thyne harte and be mercyfull onlye. And of mercyfullnes ſet God thy father and Chriſt thy lorde and maſter for an example: and enforce to be as lyke them as thou canſt. yf thou be mercyfull, God hath bounde him ſelfe to be mercyfull to the agayne. Lo, is not this an excedinge great thyng, that God which of no right ought to be bounde to his creatures, hath yet put it hole in thyne awne handes, to bynde him agaynſt the daye of thy tribulacion, then to ſhew the mercye?

Concernynge lending, procede by the foſſayde rule of mercye. Many in extreme nede, yet aſhamed to begge, ſhall deſyer the to lende. Vnto ſoche in ſtede of lending geue, or ſaye this: lo, here is as moche as ye requere. If ye can paye it agayne well, do, and ye ſhall fynde me readye agaynſt another tyme, to lende or geue (if nede be) as moche moare. But and if ye ſhall not be able to paye it agayne, trouble not youre conſcience, I geue it you. we be all one mannes childern: one mā hath bought vs all with his bloude and bounde vs to helpe one another. And wiſh ſo doynge, thou ſhalt winne the harte of him to thy father.

Concernynge merchaundiſe and chapmen the leſſe borrowenge were amonge them, the better ſhuld the comen wealthe be: if it were poſſible, I wolde it were, ware for ware or mo  
nye



nye for ware, or parte monye and parte ware.  
But if it will not be: but that a man to get his  
liuinge with, must nedes lende and call for it  
agayne to finde his houshold and to paye his  
dettes: then in the lending, be first single and  
harmeles as a doue, and then as wise as a serpēt  
and take hede to whome thou lendest. Yf whē  
thou hast lent an honest man, God uysset him,  
and take awaye his goodes with what chaunce  
it be, whether by se or lāde, that he is not able  
to paye the: then to prison him or to sue him at  
he law, or once to speake an vnkinde worde,  
were agaynst the law of loue and contrarie  
to shewing mercie. There thou must so-  
fer with thy neyboure and brother as Christ  
did with the, and as God doth daylie. Yf an  
vnthryfte haue begyled the and spēt thy good  
awaye and hath not to paye, then holde thyne  
hand and harte, that thou aduenge not thy sel-  
fe: But loue him and praye for him and remem-  
ber how God hath promised to blesse the paci-  
ent ād meke. Neuerthelater because soche per-  
sonnes corrupte the cōmen maners and cause  
the name of God the lesse to be feared, men  
ought to complayne vpon soche personnes to  
the officer that is ordayned of God to punishe  
euell doers, and the officer is bounde to punishe  
he them. Yf thou haue lent a foxe which with  
cauellacion will kepe thy good from the: then if  
the ruler and the law will not helpe the to thy  
right, doo as it is aboue sayde of him that will

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goo to lawe with the and take thy cotte from the. That is to saye: be content to lose that and as moche moare to it, rather then thou woldest aduenge thy selfe. Let not the wyckednes of o<sup>r</sup>ther men plucke the from God. But abyde by God and his blessinges and tarye his iudgement. Liberalyte is mercyfullnes that bynderth God to be mercyfull agayne. Couetousnes (the roote of all euell and fathet of all false prophetes, and the skolemaster that teacheth the messengers of Sathan to desguise them selues lyke to the messengers of christ) is mercyles that shall haue iudgement without mercye: And therfore exhorteth Christ all his so dylygently and aboue all thyng, to be lyberall and to be ware of couetousnes,

Couetous  
nes

Iaco. ij

Ye haue heard, how it is sayed,  
thou shalt loue thy neybour and  
hate thyne enemye. But I saye vnto  
you, loue youre enemyes. Blesse the  
that curse you, do good to them that  
hate you. Praye for them whiche  
do you wronge and persecute you.  
That ye maye be the childre of you  
re heuen

re heuenlye father. For he maketh  
his sonne to arise ouer the euell and  
ouer the good, and sendeth rayne  
vppon the righteouse and vnrighte  
ouse. For if ye loue them that loue  
you, what rewarde shall ye haue?  
do not the publicans so? and if ye  
be frendlye to youre brethren onlie  
what singuler thinge do ye? do not  
the publicans likewise? ye shall ther  
fore be perfecte, as youre father wh  
ich is in heauen, is perfecte.

This texte of hatynge a mannes enemye,  
stondyth not in anye one place of the byble,  
but is gathered of manye places, in which God  
cōmaundeth the children of Israel to destroye  
their ennimyes the Cananites, the Amorites,  
the Amalekites and other hethen people. as the  
Moabites and Ammonites, which sought to  
brynge thē out of the fauoure of god, ad to de  
stroye the name of God, The Amalekites ca

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me behynde them and flue all that were faintie  
and werie by the waye as they came out of Egi  
pte. The Moabites and Ammonites hyred  
Balam to curfe them, and begyled them with  
their women and made a great plage amonge  
them. Thefe and like nations were perpetuall  
enimies to their lande which God had geuen  
them, and alfo of the name of God and of their  
fayth. For which caufe they not onlie might  
lawfullie, but were alfo bounde to hate thē and  
to studie their deftruccion agayne: howbe it they  
might not yet hate of the fayed nations foche  
as were conuerted to their faythe.

Leui.xix.

Now by the reason of foche textes as com  
maunded to hate the comune enimies of their  
contrye and of God and his law, and of their  
faith: the Pharifeys doctrine was, that a man  
myght lawfully hate all his priuate enimies  
without excepciō, ner was bound to do thē good  
And yet Moſes ſaith, Thou ſhalt not hate thy  
brother in thyne harte. And agayne thou ſhalt  
not aduenge thy ſelfe ner beare hate in mynde  
agaynſt the children of thy people. And if  
thyne enimies aſſe ſinke vnder his burthen, hel  
pe to liſte him vp agayne, and if his ox or aſſe  
goo a ſtraye, brynge thē home agayne. which  
all no doute, the Phariſeys did enterpret for  
good counsell, but for no preceptes. wherfor  
re Chriſt ſalteth their doctrine and proueth  
that a man is bounde both to loue and to doo  
good

The.v. Chaptre of Mathew: Fo.lxi.

good to his ennemie, and as a naturall sonne, though his brethren be neuer so euell yet to loue them and shew them kyndenesse for his fathers sake, and to studie to amende them. What hast thou to reioyse of, if thy religion be no better then the religion of theues: For theues loue amonge them selues: and so do the couetouse of the worlde, as the vsurars and publicanes, which bought in great the emperoures trybute, and to make their moost aduantage, did ouersett the people. Naye, it is not ynough for the to loue thy benefactoures only, as monkes and fryers doo, and them of thyne awne cote and ordre, or the brethren of thyne awne Abbaye on lye (for amonge some their loue stretcheth no further, and that shall he that is remoued out of a nother cloysture thither, well fynde: ye and in some places charite reacheth not to all the celles of the same cloysture and to all the monkes that were professed in the same place.) But lyfte vp thyne eyes vnto thy heuenlye father, and as thy father dothe, so do thou loue all thy fathers children. He mynistreth sonne and rayne to good and badde, by which two vnderstande all his benefites. For of the heate and dryeth of the sonne and colde and moyst of the rayne, springe all thynges that are necessarye to the lyfe of man. Euen so prouoke thou and draw thyne euell brethren to goodnesse, with pacience, with loue in woorde and deade, and praye for them to him that is able to make the

Publicans  
what they  
were

h v better

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better and to conuerte them. And so thou shalt  
be thy fathers naturall sonne, and perfecte, as  
he is perfecte. The text sayth not, ye shall be as  
perfecte as God: But perfecte after his ensam-  
ple. To be perfecte in the scrypture is not to be  
a monke or a fryer, or neuer to synne. For  
Christ teacheth not here monkes or fryers,  
but his discyples and euery Christen man and  
woman. And to be in this life all to gether  
without synne, is impossible. But to be  
perfecte, is to haue pure doctryne  
without false opinions, and  
that thyne hart be to  
folow that ler-  
nyng.

To be per-  
fect what  
it meaneth

# ¶ An expositi=

on of the. vi. Chapter.

Fo. lxxj.

**T**Ake hede to youre  
almose, that ye do  
it not before men,  
to be sene of them,  
or else ye get no re=  
warde of youre fa=  
ther which is in he  
auen. Therefore when thou geuest  
almose, make not a trompet to be  
blowen before the, as the ypocrites  
doo in the synagoges and in the stre  
ates, to be praysed of men. Verelye  
I saye vnto you, they haue their  
rewarde. But thou when thou ge=  
uest almose, let not thy lyfte hande  
know what thy right hande dothe,  
that

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that thine almose maye be in secre-  
te. And then thy father which seeth  
in secrete, shall rewarde the opelye.

Almose.

As he rebuked their doctryne aboue, euen  
so here he rebuketh their woorkes: for out of  
deuelyshe doctryne can sprynge no Godlye  
workes. But what workes rebuketh he? vere-  
lye soche as God in the scripture cōmaundeth,  
and without which no man can be a Christen  
man: euen prayer, fastynge and almose deade.  
For as the scrypture corrupt with gloses, is no  
moare Gods worde, euen so the deades com-  
maunded in the scripture (when the entent of  
them is peruerted) are no moare godlye deades  
What sayde the scribes and phareseyes of him  
(thynke ye) when he rebuked soch maner of  
workes? No doubt as they sayde (when he re-  
buked their false gloses) how he destroyed the  
law and the prophetes, interpretynge the scryp-  
ture after the lyterall sence, which killeth, and  
after his awne brayne, cleane contrarie to the  
cōmune fayth of holy church, and myndes of  
great clerckes and autenticke exposicions of ol-  
de holy doctoures. Euen so here what other  
coude they saye, then. Beholde the heretycke  
ād dyd not we tell you before wher to he wolde  
come, ād that he kept some mischeue behide ād  
spued not out al his venome attonce; se to what  
all his



The. vi. Chaptre of Mathew. Fo. lxxij

all his godlye new doctryne that sounded so  
swetelye, is come: he preached all of loue, and  
wolde haue the people saued by fayth, so longe  
till that now at the last, he preached cleane aga-  
ynst all deades of mercie, as prayer, fastynge  
and almose deade, and destroieth all good wor-  
kes. His discyples fast no moare then dogges,  
they despise their deuyne seruice and come not  
to church, ye and if the holiest of all saynt fra-  
unces order axe them almes, they bydde him  
laboure with his handes and gete his lyuynge,  
and saye that he that laboureth not is not wor-  
thie to eate, and that God bade that no soche  
stronge loboures shuld loyter and goo a bed-  
gynge and be chargeable to the congregacion  
and eate vp that other poore men get with the  
sweat of their bodyes: ye and at the last ye shall  
se, if we resyste him not be tymes, that he shall  
moue the people to insurreccion, as Caiphaz  
sayde, and the romaynes shall come and take  
oure lande from vs. As ye se in the texte luke  
xxij. How (when they coulde not dryue the peo-  
ple from him with those perswasions) they ac-  
cused him to Pilate sayenge: we haue founde  
this felow peruertynge the people and forbyd-  
dyng to paye trybute to Cesar and sayenge that  
he is Christ a kynge. Wherefore thou canst not  
be Cefars frende, if thou let him escape. But af-  
ter all these blasphemies, yet must the holy go-  
ost rebuke the worlde of their rightwisnesse, ye  
of their false rightwisnesse and false holynesse,  
which

Iohn. xvi.

An exposition of  
which are nether rightwefnesse or holynesse,  
but coloure of ypocrefie.

Christ here destroyeth not prayer, fastynge  
and almofe deade: But preacheth agaynst the  
falle purpose and entent of foch workes and per-  
uertynge the true vfe: that is to faye, their fe-  
kyng of glorie, and that they eftemed thē fel-  
ues righteoufe therbye and better then other  
men, and fo defpiled and condemnēd theyr  
brethren. With oure almofe which is as moche  
to faye as deades of mercie or compaffion, we  
ought to feke oure fathers glorie only, euē the  
welthe of oure brethren and to wynde them to  
the knowledge of oure father and kepyng of  
his lawe. He that feketh the glorie of his good  
workes, feketh the glorie that belōgeth to god  
and maketh him selffe God. Is it not a blynde  
thyng of the worlde, that ether they will do  
no good workes at all, or wilbe God for theyr  
good woorkes and haue the glorie them felues.

Trompet  
tes: To  
blowe trō  
pettes  
what

Concernynge blowenge of trompettes and  
rynginge of belles or makynge a crie, to call  
mē to fet almes (though the right waye be, that  
we shulde knowe in euery paryshe, all oure poo-  
re and had a comen cofer for them, and that stra-  
ungers shuld brynge a letter of recommenda-  
cion with them of theyr needeflite, and that we  
had a comen place to receaue them in to for  
the tyme, and though also we ought to flee all  
occasions of vayne glorye) yet while the worl-  
de is out of ordre, it is not dampnable to do it.

So that

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So that the verye meanynge, bothe that we blow no trompettes and that the lifte hande know not what the right hande dothe, is that we doo as secretly as we can, and in no wise seke glorie, or to receaue it, if it were professed: But to do oure deades in synglenesse of conscience to God, be cause it is his commaundement, and euen of pure compassion and loue to oure brethren: and not that oure good deades thorow standynge in oure awne consayte, shuld cause vs to despice them. If thou be tempted to vayne glorie for thy good deades, then looke on thyne euell therto and put the one in the one balaunce and the other in the other. And then if thou vndrestande the law of God anye thyng at all, tell me whether wayeth heuier.

Lifte hād.

Vayne glorie: A good remedie agaynst it

If that thou doest, do tempt the, then consider what thou doest not. If it moue the to set vp thy combe when thou geuest thy brother a ferthyng or an halfe penny: pondre in thyne harte, how farre thou art of, from louynge him as well as thy selfe. and carynge for him as moche as for thy selfe. And be sure how moche thou lackest of that, so moche thou art in synne, and that in dāpnable synne, if God for Christes sake dyd not pardon the, because thyne harte mourneth therfore, and thou syghtest with thy selfe to come to soche perfeccion. If a pecocke dyd looke well on his fete and marke the euell fauoured shrykige of his voyce he wolde not be so proude of the buetye of his tayle.

Finallye

workes iu  
stifie not  
frō sinne  
nether de  
serue the  
rewarde  
promised

### An exposition of

Finallye that manye dyspute, because God hath promysed to rewarde oure deades in heauen, that oure deades deserue heauen: and because he promyseth to shew mercie to the mercifull, that with oure deades we deserue mercie and because he promyseth forgeuenesse of synnes to them that forgeue, that oure deades deserue forgeuenesse of synne and so iustifie vs. I answer: first there is ynough spoken therof in other places, so that to them that haue red that, it is superfluousse to reherse the matter agayne. Furthermore the argument is nought ad holdeth by no rule. Se ye not that the father and mother haue moare right to the childe and to all it cā doo, than to an oxe or a cowe. It is their fleshe and bloude, nourysshed vp with their labour and cost. The life of it and the mayntenance and cōtynuaunce therof is their benefite, so that it is not able to recōpence that it oweth to father and mother by a thousand partes. And though it be not able to do his dutie ner for blindenesse to knowe his dutie, yet the father and mother promise moo giftes still without ceasinge, and that soch as they thinke shuld moost make it to se loue and to prouoke it to be willinge to doo parte of his dutie. And when it hath done amisse, though it haue no power to do satisfaccion, ner lust or courage to come to the right waye agayne: yet their loue ad mercie abydeeth still so great to it, that vpō a poyntment of mendinge, they not onlie forgeue that is past

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is past and fullfill theyr promyse not the later,  
but promyse greater gyftes then euer before,  
and to be better father and mother to it then e-  
uer they were. Now when it cānot do the thou-  
sande part of his dutie, how coude it deserue so  
che promyses of the father and mother, as a la-  
bourer dothe his hyer? the rewarde therfore co-  
meth of the loue, mercie ād truthe of the father  
and mother as well when the childe keperth the  
apoyntment, as when they fullfill their promy-  
se, when it hath broken the appoyntment: and  
not of the deseruyng of the childe.

Euen so if we were not this drowned in blyn-  
dnesse, we should easelye se, that we cannot do  
the thousande parte of oure dutie to God: no  
though there were no life to come. If there we-  
re no life to come it were not right that I shoul-  
de twich anye creature of God, other wise then  
he hath appoynted. Though there were no li-  
fe to come, it had neuerthelesse bene right, that  
Adam had abstayned from the forboden aple  
tree, and from all other to, if they had bene for-  
bode. Ye and though there were no life to co-  
me, it were not the lesse right that I loued my  
brother ād forgauē him to daye, seynge I shall  
synne agaynst him to morow. Because a father  
cannot geue his children heauen, hath he no po-  
wer to charge them to loue one a nother and to  
forgeue and not aduenge one a nother? And  
hath he not right to bete them if they smyte e-  
che other, because he cannot geue them heauē?

### An exposition of

A bondeman that hath a master more cruell then a reosanable man wolde be to a dogge: yf there were no heauen, myght this bonde seruant accuse God of vnryghtwisenesse, because he hath not made hym a master? Now then when we cannot do oure dutye by a thousande partes, though there were no soch promyses: and that the thyng cōmaunded is no lesse oure dutye, though no soche promise were, it is easie to perceaue that the rewarde promysed cometh of the goodnesse, mercye and truthe of the promiser to make vs the gladder to doo oure dutye, and not of the deseruinge of the receauer. When we haue doon all we can, we ought to saye in oure harte, that it was oure dutye and that we ought to doo a thousande tymes more, and that God (yf he had not promysed vs mercye, of hys goodnesse in Christ) he myght yet of ryght damne vs for that we haue left vndone.

And as twichynge forgyuenesse of synne: though forgyuenesse of synne be promised vnto the, yet chalēge it not by thy merites, but by the merites of Christes bloude, and heare what Paule sayeth Philippenses. iij. Concerninge the ryghtwisenesse of the law, I was faultlesse or soch as no man coude rebuke. But the thynges that were to vauntage, I thought damage for Christes sake. yee, I thynke all thyng to be damage or losse, for the excellēt knowledges sake of christ Iesus my lorde; for whole sake I let all goo to losse

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 to losse, and counte the as chaffe or refuse (that  
 is to saye, as thinges which are purged out and  
 refused when a thyng is tryed and made perfe  
 cte) that I myght wyne Christ, and myght be  
 founde in him: not hauynge my ryghtwefnes  
 se that cometh of the lawe. But that which co  
 meth of fayth in Christ Iesu, which ryghtwef  
 nesse cometh of God thorow fayth, and is to  
 know hym and the power of his resurreccion  
 (how he is lorde ouer all synne, and the onlye  
 thyng that slayeth and vaynequellheth sinne)  
 and to knowe also the felowshipe of his passiō  
 that I myght be made lyke vnto his deethe.  
 So that when ryghtwefnesse and true merytes  
 be tryed, we must be content that oures be the  
 chaffe and Christes the pure corne: oures the  
 skome and refuse, and Christes the pure golde.  
 And we must faciō oure selues like vnto Christ  
 and take euerye man his crosse and slee ad mor  
 tefie the synne in the fleshe: or else we cannot  
 be partakers of his passion. The synne we doo  
 before oure conuersion is forgeuen clerlye tho  
 row fayth yf we repent and submyt oure selues  
 to a new lyfe. And the synne we doo agaynst  
 oure wylls (I meane the wyll of the spyrite  
 for after oure conuersion we haue two wylls  
 fightynge one agaynst the other) that synne is  
 also forgeuen vs thorow faith, if we repente  
 and submitte oure selues to amende. And oure  
 dyligence in workynge keperh vs from synnin  
 ge agayne and minisheth the sinne that remay  
 neth

Crosse.

Workes:  
what they

### An expoficion of

neth in the fleſhe and maketh vs pure and leſſe apte and diſpoſed to ſynne: and it maketh vs merye in aduerſites and ſtronger in Temptacions and bolde to goo in to God with a ſtronger and feruent faith in oure prayers, and ſure that we ſhal be hearde when we crye for helpe at neede, ether for oure ſelues or oure brethren. Now they that be negligēt and ſynne, are brought in temptacion vnto the poynte of deſperacion and fele the verie paynes of hell, ſoo that they ſtande in doubt whether God hath caſt them awaye or noo, And in aduerſite they be ſorrowfull and diſcouraged and thynke that God is angrie and punyſheth them for theyr ſynnes. When a chylde taketh payne to doo his fathers pleaſure and is ſure that he ſhall haue thanke and a rewarde for his labour: he is merie and reioyſeth in his worke and payne that he ſofreth: and ſo is the aduerſite of them that kepe the ſelues from ſynnyng. But a childe when he is beten for his faute, or when he thynketh his father is angrie and loueth him not, is anone deſperate and diſcouraged: ſo is the aduerſite of theſe that are weake and ſynne ofte. A childe that neuer dyspleaſeth his father, is bolde in his fathers preſence to ſpeake for him ſelfe or his frende. But he that ofte offendith and is correct or chidde, though the peace be made agayne, yet the remembraunce of his offences maketh him fearefull and to myſtruſt and to thynke his father wold not heare him: ſo is the fayth of the weak  
ke that



The. vi. Chaptre of Mathew fo. lxxvii

ke that synne ofte. But as for them that professe not a new liuyng how euer so moche they dreame of fayth, they haue no fayth at all: for they haue no promyse, excepte they be cōuer- ted to a new life. And therfore in aduersites, tē- pation and death, they vtterly dispeare of all mercie and peryshe.

Promyse: he that p- fesseth not a new life, hath no p- myse of mercie in Christ

And when thou prayest, thou shalt not be like the ypocrites. For they loue to stande and praye in the Sinagoges and in corners of the streates, that they might be sene of mē. Verely I saye vnto you, they haue their rewarde. Thou therfore when thou prayest, goo in to thy chābre, and shut thy doore, ād praye to thy father which is in secrete. And thy father which seyth in secrete, shall rewarde the openlye.

After Almoſe foloweth prayer. For as it is Prayer. a Christen mannes parte, to healpe his neybo- ure ād to beare with him when he is ouer char-

An exposition of

ged, and soffre with him, and to stande one by another, as long as we lyue here on this erthe. Euen so because we be euer in soch perell and cōbraunce, that we cannot rydde oure selues out: we must daylye and hourellye crye to God for ayde and socoure, as well for oure neyboures as for oure selues.

**Workes**  
must be se  
asoned w  
ith Godes  
worde, yf  
they shall  
please  
God.

To geue almose, to praye, to faste or to doo anye thyng at all, whether betwene the and God, or betwene the and thy neyboure, canst thou neuer do to please God therewith, excepte thou haue the true knowledge of Gods worde to seson thy dedes with all. For God hath put a rule in the scripture without which thou canst not moue an heere of thyne heed, but that it is dampnable in the sight of God. As it is of the Jewes, though (as Paule beareth them recorde) they haue a feruent zele to God, ye and haue the scripture therto: yet because they haue not the true vnderstandinge, all is dampnable that they doo. ypocrites with scrappes of almose get an hundred folde. And with prayer they get prayse (as thou seist here) and praye therto and robbe wydowes howses, as thou readest Math. xxij. And with fastyng they get satt belyes, full dishes and euer moare then ynough. And yet there is none almose, prayenge or fastyng amonge them in the syght of God. With their prayers they exclude al true prayers, and make it impossible that there shulde be anye amonge them. For prayer is, ether  
alone

The. vi. Chaptre of Mathew fo. lxxviii

alonginge for the honoure of the name of god  
that all men shulde feare him and kepe his pre-  
ceptes, and beleue in him. And contrarie to that  
seke they their awne honoure, that men shuld  
feare them and kepe their ordinaunces and bele-  
ue in their swete blessinges, prayers, pardōnes  
and whatso euer they promise. If they byd fast  
thou must do it or be dampned and be an here-  
ticke and rebellious to holye church. If they dis-  
pence and geue the cleane remission for to eate  
flesh on good fridaye (though thou be neuer so  
lustie) thou must obeye, or else thou art damp-  
ned and an hereticke, because thou doest not be-  
leue in holye church. Ether prayer is, to geue  
God thanks for the benefites receaued. Con-  
trarye to which, they will first haue thanks of  
the worlde for their prayers, and robbe not on-  
ly wydowes howses: But also lorde, prynces,  
Emperoure and all the worlde, of howse and  
lande ye and of theyr wittes to. And then they  
binde God to thanke them, and to geue them.  
(betyde the thanks which they haue gotten in  
the world) not onlye heauen and an hyer place  
but that he geue heauen to no nother man, sa-  
ue thorow their merytes.

Ether prayer is a complaynyng and a shew-  
ing of thyne awne myserie and necessite,  
or of they neyboures before God: desyring  
hym with all the power of thyne harte,  
to haue compassyon and to socoure. Con-  
trarye to this, they haue excluded wyth  
their prayers all necessite and myserie from

Prayer,  
what it is.

An expoficion of  
a monge them. They be lordes ouer all, and  
doo what they will thorow the hoale worlde.  
Kynge and Emperoure are their feruauntes:  
they nede but faye the worde, and their will is  
fullfilled. And as for their neyboures, they ha  
ue no cōpaffion vppon them, to brynge their  
complayntes before God. But with their pray  
ers robbe them of that lytle they haue, and fo  
make them moare miferable.

Chamber  
To fhu  
thy cham  
ber doore,  
what it me  
aneth.

Of enterynge in to the chambre and fhu  
tynge the dore to, I faye as aboue of that the  
lyfte hādē fhould not know what the right hād  
doeth: that the meanynge is, that we fhoulde  
auoyde all worldlye prayfe and proffyte, and  
praye with a fynge eye and true entent accor  
dyng to Gods worde: and is not forbodē ther  
by, to praye openlye. For we muft haue a pla  
ce to come to gether to praye in general, to thā  
ke and to crie to God for the cōmune necelfi  
tes, as well as to preache the worde of God in.  
Where the prefte ought to praye in the mother  
tonge, that the name of God maye behalowed  
and his worde faythfullye taught and trulie vn  
derftande, and fayth and godlye lyuyngē encre  
afed: and for the kynge ād rulers, that God will  
geue them his fpirite, to loue the cōmune weal  
the: ād for peace, that God will defende vs frō  
all ennimyēs: for wederynge and frutes, that  
God will kepe awaye peftilence and all plages.  
And the prefte fhulde be an enfample to the pe  
ople how they fhuld praye. There be of foche  
thynges

The.vi.Chaptre of Mathew fo. lxxix

thynges as the prestes and other bable (ād not praye) manye good'colektes that shuld moche edifie the people if they were spoken in the mother tonge. And then while the prestes synge psalmes, let euery man praye priuatlye and geue God thanks for soche benefites as his harte knoweth he hath receaued of God, and cōmende to God his priuate necessites and the pryuat necessites of his neybour es which he knoweth and is pryuy e to. Nether is there in all soch any ieopardie of vayne glorie. But and if God haue geuen anye man the spirite of prayenge, as all men haue not like giftes, that he praye ofte ād when other do not: then to haue a secret place to praye in, bothe for the avoydyng e of vayne glorie and speache of people, and that thou mayst be fre, to vse thy wordes as the lusteth and what so euer gestures ād behauioures do moue the moost to deuocion, is necessarie and good.

And finallie what so euer necessite thou hast, though thou fele thy selfe a greate synner, yet if thyne harte be to amende, let not that discourage the. But goo boldlye to thy father, seyng e thou hast his commaundement, euer to praye, and promise that he will heare the: not for thy goodnesse, but of his goodnesse and for his tru the,

Praye:  
Gods cōmaunde  
mēt and  
promise  
shuld moue vs to  
praye.

Moreouer when ye praye, baill not moche as the hethen do. For

i v they

An exposition of  
they thinke that they shalbe heard,  
for their moche bablynges sake.  
Be not therfore like vnto them . For  
yours father knoweth of what things  
ye haue neade, before ye axe him  
Of this maner therfore praye ye.

The pater  
noster

Ooure father which art in hea-  
uē, honoured be thy name, thy kyn-  
gedome come. Thy will be fulfilled,  
euen in erthe, as it is in heauen . Ge-  
ue vs this daye oure daylie breade.  
And forgeue vs oure trespaces , as  
we forgeue oure trespacers. And lea-  
de vs not in to temptacion. But deli-  
uer vs from euell. For thine is the  
kyngedome, the power and the glo-  
rie for euer. Amen.

As before he rebuked their false entē in pray-  
enge, that they sought prayse and proffite of  
that worke which ought to be directe to God a-  
lone

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lone, ether to geue him thanks, that is to saye,  
to be a known and to cōfesse in the harte, that  
all we haue cometh of him: or to calle vpo him  
for ayde and socoure in tēptacions and all neces  
sitye. Euen so here he rebuketh a false kynde of  
prayenge, wherein the tonge and lippes labou  
re and all the bodye is payned, but the harte tal  
keth not with God ner feleth anye swetnesse at  
all, ner hath anye cōfidence in the promyses of  
God: But trusteth in the multitude of wordes  
and in the payne ād tediousnes of the lenght of  
the prayer, as a cōiurar dothe in his circles, Cha  
racters ād superstitious wordes of his cōiuraci  
on. As ye se now to be amonge oure fryers, mō  
kes, chanons and nunnes, and euen thorow out  
all the spiritualtie. which (as I haue proued abo  
ue) haue with their false entent of prayenge, ex  
cluded all occasions and the whoale matter of  
true prayer, and haue turned it in to a bodelye  
laboure, to vex the tonge, lippes, eyes ād thro  
te with rorynge, and to werie al the mēbres: so  
that they saye (and maye trulye sweare it) that  
there is no greater laboure in the worlde, then  
prayer: for no laboure what so euer it be, when  
the bodie is compelled and the harte vnwillyn  
ge, can be other then greuous and paynesfull.  
But true prayer (if they cōplayned and sought  
helpe ether for them selues or for their neybo  
ures and trusted in the promyse of God) wolde  
so cōforte the soule and courage the harte, that  
the bodie (though it were halfe deade ād moare)  
wolde

False pray  
er is pay  
nesfull,

True pra  
yer is plea  
sant

### An exposition of

wolde reviuue and be lustye agayne, and the labour wolde be shorte and easie (as for an example, if thou were so oppressed that thou were wery of thy life, and wentest to the Kynge for helpe, and haddest spede, thy spirites wolde so reioyse, that thy bodie wolde receaue his strength agayne and be as lustie as euer it was) euen so the promyses of God worke ioye aboue all measure, where they be beleued in the harte.

But oure hirelynges haue no Gods worde. saue trust in the multitude of wordes, length of bablynge and payne of bodye as bonde seruantes. Nether knowe they anye other vertue to be in prayer: as ye maye see by the ordinaunces of all foundacions. Kynge henrye the fifte built Syon and the charterhouse of shene on the other side the water of soche a maner that lyppe labour maye neuer cease. For when the fryers of syon ryng out, the Nunnes begynne. And when the Nunnes ryng out of seruice, the monks on the other side begynne. And when they ryng out, the fryers begynne agayne, and vexethem selues night and daye, and take payne for Gods sake: for which God must geue them heauen. Ye and I haue knowen of some yer this, that for verie payne and tediousnesse haue bydden the deuell take their founders. They call lent the holiest time of the yere. But where is that holynesse, verelye in multitude of wordes and tedious length of the seruice. For  
let

Syon  
Shene



The.vi.Chaptre of Mathew Fo.lxxi.

let them begynne at sixe, and it will be twelue  
or they can ende. In which tyme they be so we-  
ried that by the tyme they haue dynded, they ha-  
ue lust to nothinge saue to slepe. And in the en-  
de of all they thynke no farther then that God  
must rewarde their payne. And if thou axe how  
they knowe it. They will answer: he must re-  
warde it or be vnrightwesse. Now God loketh  
not on the payne of thy prayer, but on thy fa-  
ith in his promise and goodnesse: nether yet on  
the multitude of thy wordes or longe babil-  
lynge. For he knoweth thy matter better then  
thou thy selfe. And though the Jewes and the  
hethen were so folye thorow their vnbeleffe,  
to bable manye wordes, yet were they neuer so  
mad. as to Mumble and busse out wordes that  
they vnderstode not. Thou wilt saye: what ma-  
ter maketh it, if I speake wordes which I vnder-  
stande not, or if I praye not at all, seyng God  
knoweth my matter all readie: I answer, he wil  
haue the to open thyne harte to him, to enfor-  
me ad edefie thyne awne selfe. That thou migh-  
test know how all goodnesse is of him, to put  
thy trust and confidence in him and to flee to  
him in tyme of nede, and to be thankfull and to  
loue him and obeye his commaundementes, ad  
turne and be conuerted vnto thy lorde God, ad  
not to runne wilde, as the vngodlye do, which  
know not the benefites of God, and therfore  
be vnthankfull to obeye his cōmaundemētes.

And that thou mayst know how ad what to  
praye

An exposition of  
praye, he giueth the a shorte instructiō and en-  
sample sayenge: after this maner praye.

The pater  
noster is  
expounded

**O**ure father which art in heauen.

First thou must goo to him as a mercifull fa-  
ther which of his awne goodnesse and fathers  
lye loue that he beareth to the, is readie to do  
moare for the than thou canst desyre, though  
thou haue no merytes. But becaule he is thy fa-  
ther, onely if thou wilt turne ād henceforth sub-  
mitte thy selfe to lerne to doo his will.

To hono-  
ure Godes  
name: wh-  
hat it is

**Honoured be thy name**

Honoured and prayſed be thy name or ho-  
noured ād prayſed be thou: for to honour god  
and to honour the name of God is all one.  
And to honour the name of God is, to dreade  
him to loue him and to kepe his commaundes  
mentes. For when a childe obeyeth his father,  
he honoureth and prayſeth his father: and whē  
he is rebellious and disobedyent, he dyshonou-  
reth his father. This is then the vndrestandyn-  
ge and meanynge of it. O father, seinge thou  
art father ouer all, powre out thy spirite vppon  
all flesh, and make all men to feare and dreade  
and loue the as their father, and in keepynge  
thy commaundementes to honour the and  
thy holye name.

**Thy Kyngedome come,**

That is, seinge thou art kynge ouer all,  
make all to knowe the and make the kynges  
and

The.vi.Chaptre of Mathew Fo.lxxij  
and rulers which are but thy substitutes, to  
commaunde nothyng but accordyng to  
thy worde, and to them make all subiectes  
obeye.

**Thy will be fulfilled in erthe, as  
it is in heauen.**

This is all one with that goeth before. For  
as moche then as thou art father and kynge o  
uer all, and all we thy children and brethren  
amonge oure selues, make vs all as obedy  
ent to seke and to doo thy will as the aun  
gelles doo in heauen. Make that no man se  
ke his awne will but all thyne. But and if  
thou withdraw thyne hande to tempte thy  
children, that the rulers commaunde ought  
contrary to thy will, then make the subiecs  
res to stande fast by thy worde, and to offre  
them selues to sofre all extremite, rather then  
to obeye. Finallye when we praye to the,  
in oure temptacions and aduersities desyring  
ge the of what so euer thyng it be, and  
meane trulie: yet if thou which knowest all,  
seist a better waye to thy glorie and oure  
profit, then thy will be and not oures. As  
thy sonne Iesus gaue vs an ensample, when  
he desyred (if it had bene possible) that that  
cuppe of bytter deethe might haue depar  
ted from him sayenge; yet not as I will, but  
as thou wilt,

Giue

Daylie  
breed

An exposition of  
**Giue vs oure daylie breed.**

By breade is vnderstande all maner of susti-  
naunce in the Ebrue speache, ye and here is vn-  
derstande therbye all that partayneth vnto the  
necessite of this life. Yf we haue breade there is  
dearth of nothyng that can pynche, namely in  
that lande. Geue vs oure daylie breade. Gette  
vs all that the necessite of this life daylye requi-  
reth. Geue it vs daye by daye, as we neade it.  
We desire not to haue store for manye yeres,  
to exclude all necessite of prayenge to the, and  
to be as it were out of thy daunger, and to for-  
get the. But minstre it daye by daye, that we  
maye daylye fele thy benefites and neuer for-  
get the. Or if thou geue vs aboundaunce aboue  
that we desyre, then geue vs an harte to vse it  
and to bestow it for that purpose thou gauest it  
and to deale with oure neybour, and not to  
loue it inordinatlye. But to thynke that it is thy-  
ne, and that thou mayst take it awaye euery ho-  
ure, and that we be content that thou so do at  
thy pleasure; and so euer to haue it but for day-  
lie breade.

**Forgeue vs oure trespases, as we  
forgeue oure trespasiers.**

Be cause he knoweth that oure nature is so  
weake that we cannot but synne daylie: therfo-  
re he teacheth vs daylye to repent and to recon-  
cile oure selues to gether, and daylye to axe God  
forgeue

The. vi. Chaptre of Mathew fo. lxxiij.  
 forgeuenesse. Seinge he commaundeth vs to  
 axe, we maye be bolde so to do, and to beleue  
 that he wil forgeue vs. No man therfore needeth  
 to despeare that can repent and axe forge  
 uenesse, how euer so depe he hath synned. And  
 me thinketh, if we looked a lytle nere vppon  
 this texte, we needed not to make the pope so  
 great a God for his pardons. For Christ (which  
 is a man to be beleued) sheweth vs here a moa  
 re sure waye, ye and that a sensible waye which  
 we maye fele that we be pardoned and oure syn  
 nes forgeuen. We can haue none experience of  
 the popes thinges whether they be so or no.  
 He can with all his pardons delyuer no man of  
 anye purgatorie that God putteth vs vnto in  
 this worlde. He can not bleesse or heale anye mā  
 so moche as of a poore agew or totheache,  
 which defeases yet by his awne confession God  
 putteth on vs to purge vs from synne. But wh  
 ere we cannot se, fele or haue anye experience  
 at all, that it so is. there is he mightie. If I were  
 come whome out of a lande where neuer man  
 was before, and were sure neuer man shuld co  
 me, I might tell as manye wonders as Master  
 More dothe of Vtopia, and no man coulde re  
 buke me.

A surer  
 waye then  
 pardons.

But here Christ maketh the sure of pardons  
 for if thou cāst forgeue thy brother, God hath  
 bounde him selfe to forgeue the. What if no mā  
 haue synned agaynst me? That were hard in  
 this life: neuer the later yet, if that profession be  
 k in thyne

### An exposition of

in thyne harte, that thou knowest that it is thy dutie to forgeue thy brother for thy fathers sake, and art obedient to thy fathers ordinaunce, and woldest forgeue, if any of thy brethrē had offended the and dyd axe the forgeuenesse. The hast thou that same spirite which God desyret to be in the. Marke what Christ sayth aboue in the begynnyng of the fyfte chaptre. Blessed be the mercifull: for they shal haue mercie. doest thou pitie thy brethren that synne, and doest thy best to amende them, that thy fathers name maye be honoured? The hast thou that wherbye thou art sure of mercie as sone as thou desyrest it. And agayne: Blessed be the peace makers for they shalbe Gods children. Lo, if there be anye variaunce amonge thy brethren, that one haue offended the other, do thy best to set them at one, and thou hast the same thyng that God desyret of the, and for which he hath bounde him selfe to forgeue the.

### Leade vs not in to temptacion.

That is, Let vs not slyppe out of thy lease, but hold vs fast: geue vs not vp ner cease to gouerne vs, ner take thy spirite from vs. For as an hounde can not but folow his game when he seithe it before him if he be lowe, so can we not but falle in to synne when occasion is geuen vs, if thou withdrawe thyne hande from vs.

Leade vs not in to temptacion. Let no temptacion

The.vi. Chaptre of Mathew fo.lxxliij  
cion falle vpon vs, greater then thyne helpe in  
vs: But be thou stronger in vs than the tempta-  
cion thou sendest or lettest come vpon vs.  
Lead vs not in to temptacions: Father though  
we be negligent, ye and vnthankfull, and dis-  
obedient to thy true prophetes: yet let not  
the deuell lowle vpon vs to deceaue vs  
with his false prophetes and to harden vs in  
the waye in which we gladlye walke, as thou  
dydest Pharao with the false myracles of his  
sorserars, as thyne apostle Paule threateneth  
vs. ij. Thessalo. ij. A lytle threde holdeth a  
stronge man where he gladlye is. A lytle  
pullynge draweth a man whether he glad-  
lye goeth. A litle wynde dryueth a great ship  
pe with the streame. A light persuation is y-  
nough to make a lecherouse man beleue that  
fornicacion is no synne. And an Angrie man  
that it is lawfull to aduenge him selfe, and so  
forth by all the corrupte nature of man. A ly-  
tle myracle is able to confyrme and harden a  
man in that opynyon and sayth which his  
blynde reason beleueth all readie. A few fal-  
se myracles were ynough to persuaue the coue-  
tousnesse of Pharao and his gredinesse to holde  
the children of Israel in bondage for their ser-  
uice, that thy true myracles shewed by Moses  
for their delyueraunce, were not of the: But of  
the same kynde and done by the same crafte, as  
were the miracles of his sorserars, and so to har-  
den his harte.

### An exposition of

Euen so father if thou geue vs ouer for oure vnkyndenesse, seinge the blynde nature of man delyteth in euell and is readye to beleue lyes, a lytle thyng is ynough to make them that loue not to walke in thy truthe ( and therefore neuer able to vnderstande thy sonnes doctrine. Iohn. vii. ) for to beleue the faynynges of oure moostholye father, all ys superstitiousse poetrie and inuisible blessinges, and to harden them ther in. As a stone cast vp in to the ayer, can nether goo anye hier nether yet there abyde, when the power of the hurler ceaseth to dryue it: Euen so father, seinge oure corrupt nature can but goo downe warde onlye, and the deuell and the world dryueth therto the same waye, how can we procede further in vertue or stande ther in, if thy power cease in vs. Leade vs not therefore O mercifull father in to temptacioner cease at anye tyme to gouerne vs. Now seinge the God of all mercie which knoweth thyne infirmite, commaundeth the to praye in all reparation and aduersite, and hath promysed to helpe, if thou trust in him: what excuse is it to saye, when thou hast synned, I coude not stande of my selfe, when his power was readie to helpe the, if thou haddest axed it.

### But deliuer vs from euell.

First (as aboue) let vs not fall in to temptation. Secōdarelye, if we be fallē, as who lyueth and falleth neuers for neuer to falle were ynough  
to ma



The. vi. Chaptre of Mathew fo. lxxv.

to make a man as euell as lucifer, and to beleue  
that he stode by his awne power. If therfore we  
be fallen euen to the botome, how so euer depe  
it be, put in thyne arme after, for it is longe and  
stronge ynough, and plucke vs out agayne.  
Thyrdlye, deliuer vs from euell, and plucke  
vs out of the flesh and the worlde and the po  
wer of the deuell, and put vs in thy kyngedome  
where we be past all ieopardye and where we  
can not synne any moare.

For the kyngedome, and the po  
wer and the glorie is thine for euer.  
Amen.

Because that thou onlye art the kynge, and  
all other but substitutes. And because all power  
is thyne, and all other mennes power but boro  
wed of the: therfore ought all honoure and obe  
dience to be thyne of right as chiefe lorde: and  
none to be geuen other men, but onlye for the  
office they holde of the. Nether ought anye cre  
ature to seke anye moare in this worlde, then to  
be a brother, till thou haue put him in office:  
then (if brotherlynesse will not helpe, which he  
ought first to proue) let him execute thi power  
Nether maye anye man take auctorite of him  
selfe, till God haue chosen him: that is to wete,  
till he be chosen by the ordinaunce that God  
hath set in the worlde, to rule it. Finallie no kyn  
ge, lorde, Master or what ruler it be, hath abso  
lute

### An exposition of

lute power in this worlde, and is the verye thyng which he is called: For then they ceased to be brethren still, nether coude they synne what soeuer they commaunded. But now their auctorite is but a lymeted power. which when they trasgresse, they synne agaynst theyr brethren, and ought to reconfyle them selues to their brethren and to axe forgeuenesse, and they are bounde to forgeue.

Finallye let kynges, rulers and officers remembre that God is the verye kyng, and referre the honoure that is geue to the for their offices sake, to him, and vmblye them selues to him and knowledge and confesse in their hartes, that they be but brethren and euē no better before God, then the worst of their subiectes. Amen.

For if ye forgeue men their fautes, youre heuenlye father shall forgeue you also. But and if ye do not forgeue men their fautes, no moare shall youre father forgeue youre fautes,

A coue-  
nant whe-  
re with,  
God is bo-  
unde to fo-  
rgeue vs,  
and we to  
forgeue e-  
che other

This is Gods couenaunt with vs and a confirmation of the petition aboue reherfed in the pater noster: forgeue vs oure trespases, as we forgeue oure trespasers. If thou wilt entre in to the couenaunt of thy lorde God, and forgeue thy brother: then what so euer thou hast comitted agaynst God, if thou repēt and axe him for  
geuenesse

The. vi. Chaptre of Mathew fo. lxxvi

geueneſſe, thou art ſure that thou art ſo abſolued by theſe wordes, that none in heauē ner er the can bynde the: No though oure moost ho Godes co  
lye father curſe the as blacke as coles, ſeuē fo uenaunt is  
te vndre the erthe and ſeuē fote aboue, and caſt a ſure abſo  
all his lyghtenyng vpon the, to burne the to lution to  
powdre. Kepe the cōuenaunt of the lorde thy all that ke  
God therfore, and feare no Bugges. But and if peir  
thou wilt not come with in the couenaunt of  
God, or if when thou haſt profellſed it and rece:  
aued the ſigne therof, thou caſt the yoke of the  
lorde from of thy necke: be thou ſure, thou art  
bounde by theſe woordes ſo faſt that none in  
heauen or in erthe can loſſe the. No, though  
oure erthyſhe God whiſper all his abſoluciōs  
ouer the and claw the and ſtroke thyne heed  
with all his ſwete bleſſynges,

Furthermore though forgeueneſſe of thy  
ſynnes be annexed to thy worke and forgeuyn  
ge thy brother: yet doeth not (as I ſayde) thy  
workes iuſteſie the befote God. But the fayth  
in Chriſtes bloude and in the promyſes made vs  
for his ſake, doethe brynge rightwysneſſe in to  
the harte. And the rightweſneſſe of the harte bi  
faith, is felt and knowē by the worke. As Peter  
in the fiſt of his ſeconde epiſtle cōmaundeth  
to doo good workes, for to make oure vocaciō  
and election ſure: that we might ſele oure faith,  
and be certefied that it is right. For except a  
man be proued and tryed, it cannot be knowē,  
nether to him ſelfſe or other men, that he is  
k iij rightwys

An expoficion of

rightwiffe and in the true fayth. Take an enfam-  
ple leaft thou be begyled with sophiftrye :  
Chrift fayeth Matt. xij. the kyngedome of he-  
auen is like leuen which a woman taketh and  
hideth in thre peckes of meale till all be leuen-  
ded or foure. Leuen is fome tyme taken in an eu-  
uell fence, for the doctryne of the pharifeyes  
which corrupted the fwetneffe of the worde of  
God with the leuen of their gloses: and fome ty-  
me in a good fens, for the kyngedome of heauē,  
that is to faye the Gospell and glad tydings of  
Chrift. For as leuen altereth the nature of dowe  
and maketh it thorow foure: euen fo the gospel  
turneth a mā in to a new life and altereth hi a litle  
and a lytle: fyrft the harte, and then the mēbres.

Leauen

Faith

Faith in Chrift firft certifieth the confcience  
of the forgeuenesse of synnes and delyuereth  
vs from the feare of euerlaftinge dampnacion:  
and then bryngeth the loue of God and of his  
law in to the harte, whiche loue is the rightwif-  
nesse of the harte. Loue bryngeth good wor-  
kes i to the mēbres, which woorkes are the out-  
warde rightwifnesse and the rightwifnesse of the  
mēbres. To hate the will of God is the vnright-  
wesnesse of the harte, and causeth euell woork-  
es which are the vnrightwifnesse of the mem-  
bres. As when I hated my brother, my tonge  
spake euell, my handes smote and so forth. To  
loue is the rightwifnesse of the harte, and cau-  
seth good woorkes which are the rightwifnesse  
of the membres. As if I loue my brother, and  
he ha

Loue is  
rightwif-  
nes

The. vi. Chaptre of Mathew Fo. lxxvij.  
 he haue nede of me and be in pouertie, loue wil  
 make me put myne hande in to my purse or al  
 morye and to geue him some what to re freshe  
 him &c. That the loue of God and of his com  
 maundemētes is the rightwisenesse of the harte,  
 doeth no mā doute saue he that is hertlesse. And  
 that loue spryngeth of faythe thou mayst euy  
 dentlye se. i. Iohn. ij. he that loueth his brother,  
 dwellythe in the light. But he that hateth his  
 brother, is in darckenesse and walketh in dar  
 kenesse, and wotterh not whother he goethe,  
 for darckenesse hath blynded his eyes. Why is  
 he that hateth, in darckenesse ( verelye because  
 he seith not the loue of God in Christ, For if he  
 saw that, he coude not but loue his brother for  
 so kinde a fathers sake. If anye man hate his bro  
 ther, thou art sure that the same man is in dar  
 kenesse and hath not the light of true faythe ner  
 seith what Christ hathe done. If a man so lo  
 ue that he can forgeue his brother, thou art su  
 re that he is in the light of the true faith and seith  
 what mercie is shewed him in Christ.

Faith bring  
 geth loue

This is thē the somme of all to gether: wor  
 kes are the outwarde rightwisenesse before the worles.  
 worlde, and maye be called the rightwisenesse of  
 the mēbres and sprynge of inwarde loue. Loue Loue  
 is the rightwisenesse of the harte, and spryngeth  
 of faith. Faith is the trust in Christes bloude, and Faith  
 is the gifte of God, Ephe. ij. where vnto a mā is  
 drawen of the goodnesse of God, and dreue tho  
 row true knowledge of the law and of beholdin  
 g  
 k v ge his

### An exposition of

ge his dedes in the light of the lawe, and with comparinge the lust and desyre of the membres vnto the request of the law, and with seinge his awne dampnacion in the glasse of the lawe. For yf a man sawe his awne dampnacion in the lawe, he should ymmediatlie hate God and all his workes and vtterlye dispeare, except that God offered him Christ, and forgauē all that were past, and made him his sonne and toke the dampnacion of the lawe awaye, and promised that if he wolde submitte him selfe to lerne and to doo his best, that he shuld be accept as wel as an angell in heauen, and therto if he fel of frailtie and not of malice and stoburnesse, it shuld be forgeuen vpon a mēdment, and that God wold euer take him for his sonne, and ōlie chastice him at whome, when he dyd a mysse, after the moost fatherlyest manner and as easelie as his desease wolde sofre, but neuer bringe him forth to be iudged after the rigorousnesse of the lawe. And as thou couldest not se leuen though thou brakest vp a losse, excepte thou smelledest or tastedest the sourenesse, euen so coudest thou neuer se true fayth or loue, excepte thou sawest workes: and also sawest the entent and meanyng of the worker, least ypocresie deceaue the.

Oure deades are the effecte of rightwisnesse and therto an outwarde testimonie and a certefieng of the inwarde ryghtwisesse, as sourenesse is of leuen. And when I saye fayth iustifieth, the vnderstandinge is, that faith receaueth the ius

The. vi. Chaptre of Mathew Fo. lxxviij.

the iustefyenge. God promyseith to forgeue vs that sayth  
oure sinnes ad to impute vs for full rightwesse. iustefyeth  
And God iustefieth vs actiue: that is to saye what it  
forgeueth vs ad rekeneth vs, for full rightwesse. meaneth.  
And christes bloude deserueth it: ad faith in the  
promise receaueth it ad certefieth the conscien  
ce therof. Faith calengethe it for Christes sake,  
which hath deserued all that is promised, ad cle  
aueth euer to the promise ad truche of the pro  
miser, and pretendeth not the goodnesse of hir  
worke. But knowlegeth that oure workes de  
serue it not, saue are crowned ad rewarded with  
the deseruings of Christ. Take an ensample of  
younge children, whē the father promyseith thē  
a good thyng for the doynge of some trifle, ad  
whē they come for their rewarde, dalyethe wi  
th thē sayenge: What, that thou hast done is not  
worth halffe so moche: should I geue the so gre  
at a thinge for so lytle a tryfle? They will answ  
re: ye dyd promise me: ye saide I shuld haue it:  
why did ye promise, ad why thē did ye saye so?  
And let him saye what he will to dryue them of  
they will euer saye agayne: ye dyd promise me,  
so ye dyd: ye sayde I shuld haue it, so ye dyd.  
But hyrelinges will prætende their worke and  
saye: I haue deserued it: I haue done so moche  
and so moche, and my labour is worth it.

Now at the first couenaunt makinge with  
God and as oft as we be recōsyled, after we ha  
ue synned, the ryghtwisnesse cometh of God al Fayth.  
to gether. But after the attonement is made ad  
we reconfiled, thē we be partlye ryghtwesse in  
oure

## An exposition of

oure selues *ad* vnrightwese: rightwesse as ferre  
as we loue, *ad* vnrightwesse as ferre as the loue  
is vnperfecte. And faith in the promise of God  
that he dothe reken vs for full rightwise doeth  
euer supplie that vnrightwefnesse and imperfe  
ctnesse, as it is our hole rightwisenes at the be  
gynnyng.

workes as  
re sacramē  
tes.

Finallye oure workes which God cōmaun  
deth and vnto which he annexed his promyses  
that he will rewarde them, are as it were vrye  
sacramentes and visibile and sensible signes, to  
kens, yernest, obligacions, wittnesses, testimo  
nies and a sure certefyenge of oure soules, that  
God hath and will doo accordinge to his promi  
se, to strengthe oure weake faith and to kepe the  
promise i mynde. But they iustefie vs not, no mo  
are thē the visibile workes of the sacramētes doo  
As for an example, the worke of baptyme, that  
outwarde wasshynge which is the visibile sacra  
ment or signe, iustefyeth vs not. But God on  
lye iustefieth vs actiuelye as cause efficient or  
workeman. God promiseth to iustefie who so  
euer is baptised to beleue in Christ, and to ke  
pe the law of God: that is to saye, to forgyue  
them theyr fore sinnes and to impute rightwis  
nesse unto them, to take them for his sonnes *ad*  
to loue them as well as though they were full  
rightwise. Christ hath deserued vs that promi  
se and that rightwisnesse. And sayth dothe re  
ceauē it, and God dothe geue it and impute it  
to sayth *ad* not to the wasshynge, And the was  
shynge.

Baptim.

Christ.

Fayth.



The. vi. Chaptre of Mathew. Fo. lxxix  
shynge dothe testifie it, and certifie vs of it, as  
the popes lettres doo certifie the beleuers of  
the popes pardones. Now the letters helpe  
not or hindre, but that the pardō were as good  
without them as with them, saue onlye to sta-  
blishe weake soules that coude not beleue ex-  
cepte they reade the letters, loked on the scale  
and saw the printe of saynt Peters keyes.

O a mercifull God and a moost louynge fa-  
ther, how careth he for vs: first aboue all and  
beside all his other benefites, to geue vs his aw-  
ne sonne Iesus, and with him to geue vs him sel-  
fe and all: and not content therwith, but to ge-  
ue vs so manye sacramētes or visibile signes to  
prouoke vs and to helpe oure weake fayth and  
to kepe his mercye in mynde: as baptyme, the  
sacrament of his bodye and bloude, and as ma-  
nye other sacramētes as they will haue, if they  
put significacions to them (for we destroye no-  
ne, but they destroye wiche haue put out the sig-  
nificacions or fayned some without) as wedloc-  
ke to signefie that Christ is the husbāde and we  
his wife and partakers with him, as the wife with  
hir husbāde of all his ryches &c. and beyon-  
de all those visibile sacramentes to geue vs yet  
moare sensible and surer sacramentes and sura-  
unces of his goodnes, euen in oure awne selues  
as if we loue and geue almesse to oure neybour  
re, yf we haue compassion and praye for him, if  
we be mercifull and forgeue him, yf we denye  
oure selues and fast and withdrawe all pleasures  
from

An expōsicion of  
from the fleshe for loue of the life to come and  
to kepe the commaundementes of God. For  
when soche thynges beinge before impossib  
le, and now are easye and naturall, we fe  
le and are sure that we be altered and of a  
new nature, and a new creature shapen in right  
wesnesse after the ymage of Christ and God ou  
re father, seinge his lawes of rightwesnesse are  
written in oure hartes.

**F**ast, **W**hē ye fast, be not sad as the ypo  
crites are. For they fastyō thē a new  
countenaunce, that it myght appez  
re vnto men, how they fast. Veres  
lye I saye vnto you, they haue theyr  
rewarde. Thou therfore whē thou  
fastest, annoynte thyne heed ād was  
he thy face, that it appere not vnto  
men how thou fastest. But vnto thy  
father which is in secrete. And thy  
father which seith in secrete, shall  
rewarde the openly.

Asabo

The.vi.Chapitre of Mathew. Fo.lxxxj

As aboue of almose and prayer: euen so heere Christ rebuketh the false entent and ypocresye of fastynge. That they sought prayse of that worke that was ordeyned for to tame the fleshe, and vsed soche falsiōs, that all the world myght knowe that they fasted, to prayse them and to saye: O what holye men are these, how pale and pytifull looke they euen lyke deerthe, hangynge downe their heedes and beholdinge the erthe, as men cleane out of the worlde? If these come not to heauen, what shall become of vs poore wretches of the worlde? If these be not great in the fauoure of God, and theye prayers hearde what so euer thy axe, in what case are we laye people? Happie is he that maye be a brother amonge them and partaker of of their prayers and fastynges and other holye lyuynge. In an vnhappye, In an happye (I wold desaye) howe was he borne that buildeth them a sell or a cloysture, or geueth them a portion of his lande to comforte them good men, in this paynfull lyuynge and strayte penaunce which they haue taken vpon them. Blessed were he that myght kysse the edge of the cote of one of them. Oh, he that myght haue his bodye wrapped in one of theyr olde cootes at the houre of deerthe, it were as good to him as his Christendome &c. It apereth also by that they axed Christ why his disciples fasted not as wel as the phariseys, that they ofte fasted when the comē people fasted not iād al to appere holie

As ou

### An expolicion of

As oures fast aduēt, and beginne before lent as  
Septuagesima, when Laus tibi dñe cometh in.

to annoynt  
the heed  
what it me  
aneth,

And concernyng the annoyntinge of thy  
heed &c. is mēt, as afore of turninge the other  
cheke ād of that the lifte hande shuld not know  
what the right dyd: that is that they shuld auoy  
de all vayne glorie, and fast to God, and for the  
entent that God ordeyned it for, and that with  
a merie harte and cherfull countenaunce, ther  
by to fele the workyng of God, and to be sure  
of his fauoure. Soche is the meanyng, ād not  
to bynde them that will fast to annoynte theyr  
heed and washe their faces. And the maner  
or phrāse of speakyng comethe of an vsage,  
that was amonge the Jewes, to a noyntre them  
selues with swete ād odoriferouse annoyntmen  
tes when they were disposed to be merye and to  
make good cheare, as ye se how Marie of Be  
thanie powred a boxe of preciouſe oyntement  
vppon Christes heed at souper.

**Fastyng.**

As concernyng fastyng, it were good, that  
kyngeſ and rulars dyd set an ordre of sobrenes  
ſe amonge theyr ſubiectes, to auoyde derthe, in  
numerable deſeaſes and the great hepe of vices  
that ſprynge of intemperancie, and that they  
forbade not onelye ryote and exceſſe: But alſo  
all maner wanton, delicious and cuſtomable ea  
tyng and drinkyng of ſoche thynges as cor  
rupte the people and make the men moare eſſe  
minate thē the wemē, ſo that there remayneth  
no moare tokens of a man in them ſaue theyr  
berdea,

The .vi. Chaptre of Mathew fo. lxxxii

berdes. Oure fallions of eatynge make vs slo-  
uthfull and vnlustie to laboure and studie: vnsta-  
ble, inconstant and lyght manered: full of wite-  
tēs; after witted (as we calle it) incircumspecte  
incōsiderat, hedic, rashe and hastye to begynne  
vnaduisedlye and without castinge of paretles,  
the ende not considered what maye folow, ner  
the meanes well looked vppon, how and by  
what waye the matter might be brought to pas-  
se: tryfelers, mockers, rude, vnsauery iestere  
without all maner of salt, and euen verye apes  
and marmesettes and full of wanton and ry-  
baldy the communicacion and lewde gestures.  
It corrupreth the witte with false iudgemēt, and  
infecteth the bodye with lust, and maketh the  
hoale man so vnquiet in him selfe, that the bo-  
dye cannot sytt still and rest in one place and cō-  
tinew in his worke, ner the mynde perseuer and  
endure in one purpose.

Let them prouide that there be diligent fis-  
shynge in the see, and cōmaunde the secoft and  
townes whither fishe maye easelie come, to fast  
fridaye, saterdaye and wēlidaye to if nede be, and  
on the fridaye to eate no white meate. And let  
the contries which haue none aboundāce of fis-  
she, yet haue white meate ynough, fast fridaye  
and saterdaye from flesh onlye. And let those  
contreys where scafste of bothe is, fast fridaye  
from flesh onlye, and eate flesh twensdaye and  
saterdaye. But abstayne from soper or from dy-  
ner, or eate sobrelie those dayes. And let them

## An exposition of

so moderat their fastes that the people maye beare it, a prouision made for the olde, the sycke and feble etc. which fast shalbe a temporall thyng, for a temporall comen wealthe onlye, and not a seruice to God.

Almose

Prayer

Fastyng

Then let the prestes preache first the lawe trulye and teach the people to se their sinnes, and so bringe them to repentaunce: And secondarelye the faith of Christe and the forgyuenesse of sinne thorow faith: And thit dlie almose, prayer and fastinge, which are the hoale life of a Christen man, and without which there is no Christen man a lyue. And let them preache the true vse of their almose, which is to helpe thy neybour with counsell, with bodie and goodes and all that is in thy power: and the true vse of prayer which is to bringe his necessite and thyne aune before God with a stronge faith in his promyses: and the true vse of fastyng which is to tame the flesh vnto the spirite, that the soule maye attende to the worde of God and praye thorow faith.

Almose.

Prayer and  
fastinge  
how neces  
sarie.

By these thre we kepe the spirite of God, and both continue and also growe in rightwefnesse and waxe perfecter and perfecter in soule and bodie. And if these fayle or that we vndrestande not the right entet, we loose the spirite agayne, and the rightwefnesse of faith, and the true vndrestandinge of the scripture, and all oure lerninge shalbe but pure darcknesse. And then what a blindenesse is that, when the darcknesse of hell

The. vi. Chaptre of Mathew fo. lxxxij  
of hell is called the light of heauen.

As it is of almose and prayer, so it is of fastinge: iudge like of all thre. where anye one of the is, there are they all thre: and where anye one is awaye, there is none at all. we must haue the profession of all thre euer written in oure hartes. I must euer loue my neybour and be readie to helpe, and when occasion is offered, then do it. I ought to confidre and knowe that all cometh of God, and to knowledge that same to him in myne harte. And what so euer we neede, we ought to knowe, that we must receaue that of God, and therefore to call euer to him with a stronge faith. Euen so I must euer fighe agaynst my fleshe, and therefore euer withdraw from it all that moueth it to rebelle agaynst the spirite.

So now fastinge standeth not in eatynge and drinkinge onely, and moche lesse in fleshe alone. But in abstinence of all that mouethe the fleshe agaynst the spirite, as longe sleapinge, ydlenesse, and filthye comunicacion and all worldlye talkinge, as of couetousnesse and promociō and soche like, and wantone cōpanye, softe clothes, and softe beddes and so forth, which are that right hande and right eye that must be cut of and plucked out, that the hoale man peryshe not. And as ye can put no generall rule of almose or prayer, no moare can ye of fastinge. But I must be all waye ready to

Almose.  
Prayer and  
fastinge  
are inseparable.

Fastinge  
is not in  
eatinge and  
drinkinge  
onlye

### An expoficion of

cut of what fo euer I perceauē to ſtrenght the fleſhe agaynſt the ſpīte. And I muſt haue a diligent eye to the fleſhe and his complexion, and if ought ſcape me in worde or deade, ſeke whēce the occaſion came, and attonce cut of that right hande, and plucke out that eye.

**Workes**  
make ypocrites, yf the true intent be a waye.

**Rulers be**  
ordayned for them that cānot rule them ſelues.

If this faſt be trulye preached, then is faſtinge good, and not afore, for makynge of ypocrites: as Chriſt wold not let his diſciples faſt before they were lerned, leſte they ſhulde therbie haue beene no better then the phariſeyes. And thē the outwarde faſtīge ordayned by the tēporall rulers helpeth moche, for the weakes ſake. ye and though the lāde were ſo plenteouſe that it neade not to comaunde ſoche faſt for to auoyde derth, yet they ought to ſet ſoche vp. becauſe of them that cānot rule them ſelues, for whoſe ſakes they ought to forbydde exceſſes of tauerns and alehouſes and ryotinge out of ſeaſon. For if the people coulde rule them ſelues, what nede rulers. Moreover if anye man priuatelye ſhew the preſte his infirmityes, and the preſte ſe anye maner of abſtinence or chaſtyſinge apte for the perſon, that lat him counsell him to doo for the ſubdewynge of the fleſhe, and not comaunde as a tyraunt vnder payne of dampnacion and to make ſatiſfaccion. Thus wiſe let him ſaye: brother or ſyſter. ye be bounde vndre payne of deedlye ſynne to tame youre fleſhe by ſome maner of waye that ye ſynne not agaynſt God; and I knowe no better then thys:  
my con



The. vi. Chaptre of Mathew fo. lxxxiii

my counsell and my desyre therfore is, that ye vse this till ether ye haue no moare nede, or till God shewe you some better &c. And let the elders consyder diligently the course of their youthe, and with wisdom, counsell and discreete gouernance, helpe the younger to aduoyde the perelles and ieopardies which they haue learned by their awne experience to be in that daungerous iorney.

Preacher.  
the office  
of a true  
preacher:

Moreouer when the people be fallen from their profession and from the lawe: as it shalbe impossible for the preacher, to kepe the great multitude to gether, if the temporall swerde be slacke and negligent in punysshynge open offenses (as they euer haue and wilbe, saue in those poyntes onlye wherin lyeth the pith of their awne proffitte and aduantage, and the weight of their honoure and mayntenance of their dignities) and when God also (as his promise is) hath brought vpon them the curses of the lawe: hungre, derth, batayle, pestilēce and all manner of plagues with all mysfortune and euell lucke. Then let the true preachers be importune, and shew the people the causes of their miserie and wretched aduersite, and expounde the law to them and brynge thē to knowledge of their synnes, and so bynde their consciences and drawe thē to repentaunce and to the apoyntment and couenaunt of the lorde agayne. As manye holye prophetes, prestes and kinges in the olde testamēt dyd call the people backe and broue

An expolition of

ght the agayne in tyme of aduersite, vnto the apoyntment of the lorde. And the preste, prophete or kynge in Gods stede smote handes with them, and toke an othe of them, to be the lordes people and to turne agayne to the lordes couenaunt, for to kepe his lawe and to beleue in his promises. And God ymediatlye withdrew his hãde and rydde the out of all captiuitie and daunger, and he came as mercifull as euer before.

But we Christen haue bene very sildome or neuer called agayne to the couenaunt of the lorde, the law of God and faith of Christ: But to the couenaunt of the pope often. As he now clocketh a pase for his chekyns and will bothe proue all his olde policies, and seke and ymagyn new practyces. And if the people come agayne let the preste or byll hope after the ensample of the prophetes and hye prestes of the Israelites take an othe in Gods stede of the kynge and lordes. And let the kynge and lordes receaue an othe of the people, and folow the ensample of the Neniuites in fastyng and prayenge.

Some man will saye: seinge fastyng is to withdraw all pleasures from the bodie and to punyshe the fleshe, then God delyteth in oure payne takyng &c. I answer: God delireth in true obedyence and in all that we doo at his commaundement and for the entent that he commaundeth it for. If thou loue and pitie thy neybour and helpe him, thy almose is acceptable. If thou do  
yt of

**The. vi. Chaptre of Mathew fo. lxxxiiij.**  
 yt of vayne glorie to haue the prayse that belongeth to God, or for a greater proffite onelye, or to make satisfaccion for thy synnes past and to dyshonoure Christes bloude which hath made it all readye: then is thyne almoste abhominable. If thy prayer be thanks in thyne harte or calyng to God for helpe with trust in him accordyng to his promyse: then thy prayer pleaseth God. If thou beleue in Christes bloude for the remission of synnes, and henceforth hatest synne, that thou punysshest thy bodye to sle thy lustes and to kepe the vnder that thou synne not agayne, then it pleaseth God exceedyngelye. But and if thou thinke that God delyteth in the worke for the worke it selfe. the true entent awaye, and in thy payne for the payne it selfe, thou art as farre out of the waye as fro heauē to the erthe. If thou woldest kyll thy bodye or when it is tame ynough. payne him furder that thou were not able to serue God and thy neybour, accordyng to the rowme and estate thou art in, thy sacrifice were cleane without salt and all to gether vnsauery in the tast of God, and thou madde and out of thy witte. But and if thou trust in thy worke, then art thou abhominable.

Payne  
how God  
delyteth  
in oure payne  
takynge

Now let vs looke on the popes fast. First the entent should be to tame thy lustes, not lechurie only, but pryde cheslye, wrath, malice, hate Enuye and couetousnesse and to kepe the lawe of God, and therefore standeth not in meat and drynke only. but how they kepe gods law compare it to their deades and thou shalt se. Secōdarely the fast of

Fast: The  
entent of fasting  
whiche whiche  
at it is

## An exposition of

**Fast.**  
**How the**  
**Iewes did**  
**fast.**

the olde law was, to put on mourninge clothes as herre or sack, and nerber to eate ner drynke vntill nyght, and all the whyle to praye and to do almof dedes and shew mercye. And at euen they ate flesh and what God gaue sobyrlye as lytle as wolde sustayne the bodye &c. The popes fast is comenly, only to eate no fleshe.

**Fast.**  
**The po**  
**pes fast.**

I saye not looke how leane they be, but consydre what a ramynge of the fleshe it is, to eate ten or twentie maner of fysshes dressed after the costlyest maner, and to sitt a cople of howres, and to powre in of the beeft wyne and ale that maye be gotten. And at night to banket with dew(as they saye) of al maner of frutes ad confections marmelad, Succad, grenegynger, comffettes, sugreplate, with malmefaye and romneye burnt with Sugar, Synamond and cloues, with bastarde, muscadell and ypocrasfe &c. Thynke ye not that soche dewes with drinkige a pece of saltyshe or a pickrell, dothe not tame the bodye excedinglye?

**Fastyng.**  
**The true**  
**entēt is a**  
**waye frō**  
**the popes**  
**fastyng.**

Furthermore that the true entent is awaye bothe of their fastinge and prayers, it is euident: fyrst by the multiplyenge of them. for when the Iewes had loste the vnderstādinge of their sacrefices and dyd beleue in the worke, then they were mad vpon them, that well was he that coulede robbe him selfe to offer moost: in so moche that the prophetes cryed out agaynst them, that their offeringes stanke in the nose of God. And oures had so multiplyed theyr fastyn

The.vi.Chaptre of Mathew fo. lxxxv.  
 fastynge that they coulede no lenger beare the.  
 At the begynnynge they were tollerable for  
 the vantage: quia leuis est labor cū lucro. But  
 when they had purchased ynough and ynough  
 agayne, they became intollerable. And therfo-  
 re all oure monkes whose profession was neuer **Monkes**  
 to eate fleshe, set vp the pope and toke dispensa-  
 cions bothe for that fast and also for their straye **made the**  
 re rules, and made their straye rules as wyde **pope a**  
 as the hoodes of their cowles. And as for the y- **god for**  
 pocresie of the fratrie where they eate but inui- **his dispen-**  
 sible fleshe, or that is interprete to be no flesh is **sacions**  
 spoken of in other places. A nother proffe is  
 that they so longe a tyme haue geuen pardons  
 of the merytes of their fasting, as though they  
 had done moare then ynough for them selues,  
 and of that marchaundise haue gotten all they  
 haue, and haue brought the knowledge of Chri-  
 stes bloude cleane into darcknesse. And last of  
 all what shall I saye of the open ydolatrie of in-  
 numerable fastes: of saynt brandons fast, saynt  
 patryckes fast, of. iiii, holye frydayes, of saynt  
 Antonyes betwene saynt marye dayes, of oure  
 ladye fast, ether. vii. yere the same daye that hir  
 daye falleth on in marche and then begynne, or  
 one yere with breade and water, and all for wh-  
 at purposes, ye know well ynough, and of so-  
 che lyke, I trowe ten thousande in the worlde.  
 And who hathe rebuked them?

**Se that ye gather you not treasus**

**l v re vppon**

re vppon the erthe, where rust and  
moth es corrupte, and where theues  
breake vpp and steale, But gather  
ye you treasure in heauen, where  
nether rust ner moth es corrupte, ad  
where theues nether breake vpp  
ner steale. For where youre treasu  
re is, there wilbe youre hartes also.

Couetous  
nes what a  
pestilence  
it is

Note the goodlye ordre of Christes prea  
chyng. First he restored the true vndrestādyn  
ge of the lawe, then the true entent of the woor  
kes. And here cōsequētlie he rebuketh the mor  
tall foe and sworne ennemye bothe of true doc  
tryne and true lyuynge, which is couetousnesse  
the roote of all euell sayth Paule. i. Tim. vi. Co  
uetousnesse is ymage seruice Collo. iij. Yt ma  
keth men to erre frō the sayth. i. Timo. vi. Yt  
hath no parte in the kyngedome of Christ and  
god. Ephe. v. Couetousnesse hardened the har  
te of Pharaο that the sayth of the myracles of  
god coulde not synke i to yt. Couetousnesse did  
make Balam which knewe all the truche of God  
to hate it, and to geue the moost pestilent and  
poyson counsell agaynst it that harte coulde y  
magyne, euen for to destroye it if it had bene  
possible. Couetousnesse taught the falsse pro  
phetes

The. vi. Chaptre of Mathew fo. lxxxvi  
phetes in the olde testament to enterpret the  
lawe of God falslye, and to peruert the mea-  
nyng and entent of all the sacrificesse and cere-  
monyes, and to slee the true preachers that re-  
buked them.

And with their falsse persuations they dyd  
leade all the kynges of Israel out of the right wa-  
ye, and the moost parte of the kynges of Iuda  
also. And Petre in the seconde chaptre of his se-  
conde epistle prophesyeth that there shulde be  
falsse teachers amonge vs, that shoulde folow  
the waye of Balam (that is to saye for couetouse-  
nesse persecute the truthe) and thorow couetou-  
senesse with fayned wordes to make merchaun-  
dise of the people, and to bringe in dampnable  
sectes to. And here ye haue an infallible rule  
that where couetousnesse is, there is no truthe:  
no though they calle them selues the church  
and saye therto that they cannot erre. Couetou-  
snesse kepte Iudas still in vnbeleffe though he  
saw and dyd myracles also in the name of Ch-  
rist, and compelled him to selle him to the scri-  
bes and phariseyes: for couetousnesse is a thyn-  
ge mercilesse. Couetousnes made the pharisey-  
esto lye on Christ, to persecute him and fals-  
lye to accuse him. And it made Pilate though he  
foude hi an innocēt yet to slaye hi. It caused He-  
rode to persecute Christ yet in his cradell. Cou-  
etousnesse maketh ypocrites to persecute the  
truthe agaynst their awne consciences, and to  
lye to prynces, that the true preachers moue  
sedicion

ij. Pe. ij.

Couetous-  
nes cannot  
but erre.

An exposition of  
sedicion and make their subiectes to ryle aga  
ynst them, and the sayde couetousnesse maketh  
the prynces to beleue their wycked perswaci  
ons and to lende their swerde to sheed ynnocēt  
bloude.

More

Finallye couetousnesse maketh manye (who  
me the truth pleaseth at the beginnynge) to cast  
it vp agayne and to be afterwarde the moost  
cruell ennemyes therof, after the ensample of  
Symon Magus. Act. viij. Ye and after the en  
sample of Sir Thomas More. K. which knew  
the trouth and for couetousnes forsoke it agay  
ne and conspired first with the Cardinall to dis  
sceau the kinge and to leade him in darckenes  
And afterwarde when the light was spronge v  
pon them and had dryuen them cleane oute of  
the scripture, and had delyuered it oute of their  
tyrannie, and had expelled the darcke stinkyn  
ge myst of their deuелиshe gloses: and had wy  
ped away the cobwebbes which those poyso  
ned spiders had spreade vpon the face of the cle  
are texte, so that the spiritualtie (as they call the  
selues) were ashamed of their parte, as shame  
lesse as they be: yet for all that, Couetousnes  
blynded the eyes of that glerynge foxe moare  
and moare and hardened his harte agaynst the  
trouthe, with the confidence of his paynted po  
etrie, babyllinge eloquence and iuggelynge ar  
gumentes of sorte sophistrie, grounded on his  
vnwritten verities, as true and as autenticke as  
his storie of Vtopia. Paule therefore byddeth Ti  
mothe



The. vi. Chaptre of Mathew Fo. lxxxvij  
mothe to charge the ryche to beleue in the ly-  
uynge God and not in their vncerten ryches,  
for it is impossible for a couetouse ydolater or  
ymageseruer that trusteth in the deed God of  
his rychesse, to put his trust in the lyuynge God

One myserye is that they which here gather  
and laye vp, cannot tell for whome. Another  
is, rust, canker, mothes and a thousande myssfor-  
tunes beside theues, extorcioners, oppressers  
and myghtie tyrauntes, to the which the ryche  
be euer a praye. And though they prosper to  
the ende outwardlye, yet feare euer gnaweth  
their hartes inwardlye. And at the houre of de-  
eth they knowe and fele that they haue gather-  
ed naught, and then sorrow they and are lyke  
one that dreamethe of rychesse, and in the morn-  
ynge when he fyndeth naught, is heauier and  
sorye for the remembraunce of the pleasaunt drea-  
me. And finallye when they be moost lothest  
to dye and hope to lyue longe then they perysh.  
The sodaynlye, after the ensample of the ryche  
man which intended to make him larger barn-  
es and storehowses. Happie therefore is he that  
layeth vp treasure in heaue and is ryche in faith  
and good workes: for the rewarde therto pro-  
mised shall God kepe sure for him: No mā can  
take it awaye. Here is not forbode to haue ry-  
ches. But to loue it, to trust in it, and to be care-  
full for it. For God hath promysed to care for  
vs and to geue vs ynough and to kepe that we  
hich is gotten, if we will care to kepe his commaund-  
maundes

Luc. xij.

**An exposition of**  
maundementes. what so euer office or degree  
thou art in, in this world, doo the dutie of thy  
ne office dylygentlye and trust in God and let  
him care. If thou be an husband man, Eare and  
sowe and husbāde thy grounde and let God also  
ne for the rest, he will care to make it growe  
plenteouslye and to sende seasonable wether to  
haue it in, and will prouyde the a good market  
to sell. &c.

In lyke maner if thou be a kynge, do the of-  
fice of a kynge, and receaue the duties of the  
kynge, and let God care to kepe the in thy kyn-  
gedome. His fauoure shall do moare for the thē  
a thousande myllions of goulde, and so of all o-  
ther. He that hath but a lytle and is sure that  
God shall kepe bothe him and it, is rycher then  
he which hath thousandes, and hath no nother  
hope then that he and it must be kepte with his  
awne care and policie.

**Luke. xliij** And finallye marke one poynte in Luke. xliij  
none of them that refuseth not all that he posse-  
seth can be my disciple, that is, he that casteth  
not awaye the loue of all worldlye thynges. cā  
be no scolar of Christes to lerne his doctryne.

**Couetous-  
nes make  
th the salt  
of Godes  
worde yn  
saucie** Then he addeth that salt is good, but if the salt  
be yn sauer, ye or hath lost his vertue, what can  
be seasoned therewith? verely nothyng. Now  
by salt is vndrestande the doctryne, and the me-  
anyng is, if ye be couetouse and loue worldlye  
thynges, it will corrupt the salt of youre doc-  
trine, so that what so euer you powdre therewith  
it shalbe

The.vi. Chaptre of Mathew Fo.lxxxviij  
It shalbe moare vnsauerye then before.

Whereare youre treasure is, there are youre hartes. If youre treasure be in the worlde, so is the loue of youre hartes. And if ye loue the worlde and the thynges of the world, the loue of God is not in you, and the loue of God is the loue of his commaundementes: and he that loueth not Gods commaundements shall neuer preache them trulye, because he loueth them not: But shall corrupt the with gloses that they maye stande with that which his harte loueth, and vntill they haue a nother sence then euer God gaue them. Ergo no couetouse parson can be a true prophete. It is not for naught the that Christ so ofte and so dylygentlye warne the his discyples to beware of couetousnesse: as of that thyng which he wylt well had euer corrupt the woordes of God and euer shoulde.

Couetous  
nes maketh  
a false  
prophet

The light of thy bodye is thyne eye, wherefore if thyne eye be synngle, all thy bodye shalbe full of light. But and if thine eye be wicked, then shall thy whoale bodie be darcke. If therfore the light that is in the be darckenesse, how great is that darckenesse.

Note

**Darcke  
nesse**

**Couetous  
nes cau  
seth darck  
nes**

**An exposition of**

Note the cōclusion with a propre simyllitu  
de. The eye is the light of the bodie, and by the  
lyght of the eye all other mēbres se and are go  
uerned. As longe as the eye seithe, hāde and fo  
re doo their duties, nether is there anye feare  
that a mā should stōmble or fall into fyre or wa  
ter. But if the eye be blynde, all the bodye is  
blynde, and that so blynde that there is no re  
meadie at all: set a candell before him, he se the  
not, geue him a lanterne in his hand, and yet he  
can not go strayght. Brynge him out in to the  
sonne and poynte him vnto that which thou wol  
dest haue him se, yt boteth not. Euen so, if cou  
tousnesse haue blynded the spirituall eye and  
peruerted the ryght entent of the lawe of God  
and of the workes cōmaunded by God and of  
the sacrifice, ceremonies and sacramentes,  
and of all other ordinaunces of God (which en  
tent is the spirituall eye) then is all the doctry  
ne darcke and verye blyndenesse: ye and then  
how darcke is the darcknesse, when that which  
is pure blyndenesse is belened to be light: how  
darcke is the doctryne of them that teache that  
a man maye cōpelle God with the workes of  
free will to geue them his fauoure and grace, or  
make God vnrightwesse: How darcke is the  
doctryne of them which (to the rebuke of Chri  
stes bloude) teache that workes do iustefie befo  
re God and make satisfaccion for synnes: how  
blynde are they which thynke prayer to be the  
paterynge of manye wordes and will therefore

not

The. vi. Chaptre of Mathew fo. lxxxix

not onely be prayſed and payed of the worlde. but alſo by the tytle therof challenge heauē and not by the merytes of Chriſtes bloude. How darcke is the doctryne of thē whoſe faith is onelye ad all to gether in apoyntmētes which they them ſelues haue fayned betwene thē and God, vnto which yet God neuer ſubſcribed: In which alſo they aſſigne what worke and how moche they will doo, and what rewarde, and how great God muſt geue them, or choſe whether he will be vnrightweſſe.

How darcke is the doctryne of them that ſaye ſtyflye that the worke of the ſacramentes in it ſelfe (not referrynge it to ſtere vp the faith of the promyſes annexed to them) dothe iuſteſie: and affirme that bodelye payne for the payne it ſelfe (not referrynge it ether to the loue of the law of God or of their neybour) doth pleaſe God: How darcke, dāpnable and deueleſhe is the doctryne of them which not onelye thynke lucre to be the ſeruice of God, but alſo are ſo ferre paſt all ſhame that they affyrme they be the holye church and cānot erre, and all that they decree, muſt be an article of oure faith, and that it is dāpnable once to doubt or ſerche the ſcripture whether their doctryne will therro agree or noo: But ſaye their decrees muſt be beleued as they ſounde, how contrarye ſo euer the ſcripture be: and the ſcripture muſt be expounded and made agree to thē. They neade not to reſgarde the ſcripture, but to do ad ſaye as their ho

Darcke  
neſſe

### An exposition of

ly goost moueth them: ad if the scripture be contrarye, then make it a nose of waxe and wrest it this waye and that waye till it agree.

Fayth in  
workes is  
darcknes.

Fayth of workes was the darcknesse of the falsse prophetes, out of the which the true coulde not drawe the. Faith of workes was the blindenesse of the phariseyes, out of the which neither Iohn Baptist ner Christ coulde bringe the. And though Iohn Baptist pyped to them with reasons of the scripture inuincible, ad Christ thereto added myracles, yet the phariseyes wolde not daunce. For Iohn Baptist (as they thought) was to madde to lyue so straye a lyffe, ad to refuse to be iustefyed therbye. And as for Christ ad his disciples, the phariseyes were moche holier then selues, fasted oftener, ad prayed thicker, ye ad vttered moch moo wordes in theyr prayer then they. Faith of workes is that beleffe of the turkes ad Jewes which driueth the euer a waye from Christ. Fayth of workes hath bene that light of darcknesse in which a great parte of vs Christen haue walkyd euer sence Pelagius and Faustus, well aboute .xij. C. yeres, and euer moo and moo: and in which all oure religious haue walked all and moare too this foure or fyue hundred yere: and in which the prestes also haue walked a longe season, the lorde bringe them out agayne.

Darknesse

Finallye how darcke is the darcknesse when a phariseye and a verye Pelagian standeth vp, and preacheth agaynst the phariseyes ad the Pelagians

The. vi. Chaptre of Mathew fo. xc.

Jagians and is a loved of all the audientes. And in conclusion when the worlde euer sence it be gane hath ad dothe of natural blindenesse beleue in their awne workes, the if the scripture be peruered to confirme that errowre, how sore are their hartes hardened and how depe is that darcknesse.

No man can sarue two masters, for he shall ether hate the one, and loue the other, or cleaue to the one, and despice the other. ye cannot sarue God and Mammon.

Mammon is ryches or aboundaunce of goodes. And Christ cōcludeth with a playne similitude, that as it is impossible to sarue twoo cōtrarye masters, and as it is impossible to be retayned vnto two diuerse lordes which are ennymies one to the other, so is it impossible to serue God and Mammon. Two masters of one minde and one wille myght a man serue: for if one will, one mynde and one accorde be in twentye then are they all but one master. And two masters where one is vndre the other and a substitute, maye a man serue. For the seruice of the inferior is the commaundement of the superior. As to serue and obeye father, mother, husbāde, master and lorde is Gods commaundemēt. But and yf the inferior be of a contrarye wyll

Mammon  
what it is.

Mammō  
is a God.

Mammō  
make mē  
disguise  
them sel  
ues

### An exposition of

to the superior, and cōmaunde anye contrarye  
thyng, then mayst thou not obeye. For now  
they be two cōtrarye masters. So God and Mā  
mon are two cōtrarye masters: ye two contra  
rye Gods, and of contrarye commaundementes  
¶ God sayth, I thy lorde God am but one, and  
me shalt thou sarue alone: that is, thou shalt loue  
me with all thyne harte, or with thyne whoale  
harte, with all thy soule and with all thy might.  
Thou shalt nether sarue, obaye or loue any thy  
yng saue me and that I byd the: and that as fer  
re and no ferther then I byd the.

¶ And Māmon saythe the same. For Mammō  
wil be a God also and serued and loued alone.

¶ God saythe, se thou loue thy neybour, that  
thou laboure with thine handes to gette thy ly  
uynge and some what aboue to helpe him.

¶ Māmō saythe, he is called thy neybour, be  
cause he is nye the. Now who is so nye the as  
thy selffe. Ergo proximus esto tibi: that is loue  
thy selffe, and make lewde ād vyle wretches to  
laboure dyligētlye to gette the as moche as thou  
mayst, and some scrappes aboue for thē sel  
ues. Or wilt thou be perfecter? Then disguise thy  
selfe ād put on a graye coote, a blacke or a pyed  
ād geue thy selfe to deuocion, despice the world  
and take a couetouse, (I wolde saye a cōtēplati  
ue life) vppō the. Tel the people how hotte pur  
gatorie is, and what paynes there must be soffe  
red for small fautes. And thē geue mercifullye a  
thoufande folde for one, spirituall for tēporall:  
geue



The.vi. Chaptre of Mathew fo.xci.

geue heauē, and take but howse and lande and  
folythe temporall thynges.

¶ God sayeth, iudge trulye betwene thy bre-  
thre, and therefore take no giftes. Māmō sayth,  
yt is good maner and a poynte of curtesie to ta-  
ke that is offered. And he that geueth the loueth  
the better then soche a chorlle that geueth the  
naught, ye and thou art moare bounde to fauo-  
ure his cause.

¶ God sayth, sell and geue almosse. ¶ Māmō  
sayth laye vp to haue ynough to maynetene  
thyne estate and to defende the from thyne en-  
nemyes and to serue the in thyne age &c.

For as moche then as God ād Mammon be  
two so contrarye masters, that whosoever will  
serue God must geue vp Māmō, and all that  
will serue Mammon must forsake God: it folo-  
weth that they which are the sworne seruauntes  
of Māmō, and haue his holye spirite, and are  
his faythfull church, are not the true seruauntes  
of God, ner haue his spirite of truthe in thē, or  
can be his true church.

Moreouer seinge  
that God and Māmō be so cōrrarye that gods  
worde is deathe in Māmōs eare, and his doc-  
tryne poyson in Māmōs mouthe: it foloweth  
that if the mynistres of Gods worde, doo fauo-  
ure Māmō, they will so falsyon their speche  
and so founde their wordes that they maye be  
pleasaunt in the eares of Mammon.

Finallye alonelye to haue rychesse is not to  
be the seruaūt of Māmō, but to loue it ād clea-

The serua-  
untes of  
Māmō a-  
re not of  
Christes  
churche

The serua-  
unt of Mā-  
mon is no  
true prea-  
cher

To be Mā-  
mons seru-  
aunt what  
it is

Māmons  
seruaunt  
how he is  
known.

### An exposition of

ue to it in thyne harte. For if thou haue goodes  
onlye to maynteyne the office which god hath  
put the in, and of the rest to helpe thy neybou  
res neade, so art thou lorde ouer thy Mammon  
ād not his seruaunt. Of thē that be ryche, how  
shalt thou knowe the master of Māmō frō the  
seruaunt: verelye first by the gettinge, secōd  
relye when his poore neyboure cōplaynethe, if  
he be Mammōs seruaūt, Mammō will shut vp  
his harte ād make him without cōpassiō. Thi  
rdlye the crosse of Christ will trye them the  
one frō the other. For when persecuciō aryseth  
for the worde: thē wil the true seruaūt of christ  
byd Mammō adew. And the faithfull seruaunt  
of Mammō wil vtter his ypocresye, ād not on  
lye renounce the doctrine of Christ, but also be  
a cruel ād a sharpe persecuter therof, to put awa  
ye all surmyse, and that his fyde lyte which he  
hath in his master Māmō, maye opelye appere

Therefore I saye vnto you, care  
not for youre lyues what ye shal ea  
te, or what ye shal drynke, nether  
for youre bodyes what ye shal put  
on. Is not the lyfe moare then meas  
te, and the bodye moare then the  
rayment?

He that

The.vi. Chaptre of Mathew fo.xciii

He that buyldeth a cottelye house euen to  
to the tylynge, will not leaue there and lose so  
great cost for so smalle a tryfle moare. Nomoa  
re will he that gaue the so preciose a soule and  
so bewtyfull a bodye, let ether of them perishe  
agayne before the daye, for so small a thyn  
ge as fode or rayment. God neuer made  
mouthe but he made meate for it, ner bodye  
but he made rayment also. How be it Mam  
mon blyndeth oure eyes, so that we can ne  
ther se ner iudge a ryght.

Beholde the fowles of the ayer,  
how they sow not, nether reape ner  
gather in to storehouses, and yet  
youre heuenlye father feedeth thē.  
And are not ye farre better then  
they? Which of you with takynge  
thought, is able to put one cubett  
vnto his stature?

He that careth for the least of his creatures  
wil moch moare care for the grettest. The  
bryddes of the ayre and beastes preche all to  
vs that we shoulde leaue carynge and put ou  
re trust in oure father. But Mammon ha  
the made vs so dull and so cleane without

Bryddes  
ad beastes  
teache vs  
to put awa  
ye care.

An exposition of

capacite that none exsample or argumēt be it neuer so vehement, can entre the wittes of vs, to make vs se or iudge a right. Finallye what a madnes is it to take so great thought for fode or raymēt, whē the wealthe, healtē, life of thy bodye and all to gether is out of thy power. If all the world were thine thou couldest not make thy selfe one ynche lēger ner than thy stomacke shall digestē the meate that thou puttest in to it: No thou art not sure that that which thou puttest in to thy mouth shall goo thorow the or whether it shal choke the. Thou cāst not make when thou lyest or syttest downe that thou shalt arise agayne, or when thou sleapest that thou shalt awake agayne, or that thou shouldest lyue one howre lenger. So that he which cared for the when thou couldest not care, must care for the still or elles thou shouldest perishe. And he will not care for the to thy soules proffyte, if thou mystrust him and care for thy selfe.

And for rayment why take ye thought? Beholde the lylies of the felde, how they grow, they laboure not, nether spynne. And yet I saye to you that euē Salomon in all his glorie was not appareyled like one of them

them. Wherefore if the grasse which  
is to daye in the felde and to mor  
row shalbe cast in to the furnace,  
God so clothe, how moche moare  
shall he doo thesame vnto you, O  
ye of litle faith?

Not onlye fowle and beast, but also tree, er  
be, and all the flowres of the erthe doo crye vn  
to vs, to trust God and to cast awaye al care that  
is coupled with couetousnesse of moare thē suf  
ficient to beare the charges which we haue in  
oure handes, by the reason of the state we be in  
the worlde: and all care that is annexed wyth  
mystrust that God shuld not minister ynough  
to beare all oure charges: if we endeuer oure sel  
ues to kepe his commaundementes and to doo  
euery man his craft or office he is in trulye, and  
(when God to proue vs, sufferith vs to haue  
neade of oure neyboures) we first complayne  
to God, and desyre him to prepare the hartes of  
oure neyboures agaynst we come to desyre  
their helpe.

Care.

But Mammon pypeth a nother songe, saien Mammon  
ge: if thou shuldest make no nother maner of la  
boure for a benefice, then as if thou careddest  
not whether thou haddest it or haddest it not, it  
wolde be longe yer thou gatrest one, all wolde

m v

be take

An exposition of

be take out of thyne hande? I answere: as thy labour was to get it, soche shall be thy behavior in it. as thou flatteredest to haue it, so shalt thou in it. And as thou boughtest ad soldest to get it, so shalt thou sell in it to bye fauoure and to be set bye in the worlde. If thy principall etēt that thou sekest a benefice for, be lucre, then take  
**Act. 8.** hede to the ensample of thy forefather Symon magus. Let thy care therefore be to doo the office that God putterh the in trulye, and the blessing that he coupleth therto that take with thankes, and nether care ner couet farther.

Take no thought therefore sayenge, What shall we eate or what shall we drynke, or what shall we put on? all these thynges the he then seke. ye and youre heuenlye father knoweth that ye neade al the se thynges. But seke first the kynge dome of God and the ryghtnesse therof, and all these thynges shalbe ministred vnto you.

Be not lyke the hethen which haue no trust  
in God

In God ner hys worde, ner beleue anye lyfe to come. let the vexe them selues ad eche be a deuell to another for worldye thynges. But conforte thou thy selffe with the hope of a better lyfe in another worlde, euer assured that thou shalt haue here suffycient, onlye yf thou kepe couenaunt with the lorde thy God, and seke hys kingedome and the ryghtwefnesse therof aboute all thynges. The kyngedome of God, is the gospels and doctryne of Christ. And the ryghtwefnesse therof, is to beleue in Christes bloude for the remission of synnes. Out of which ryghtwefnesse spryngeth loue to God, and thy neybour for his sake, which is also ryghtwefnesse as I haue sayde afore, so ferre as it is perfecte, and that which lacketh is supplied by fayth in Goddes worde, in that he hath promysed to accepte that, tyll moare come.

Then foloweth the outwarde rightwefnesse of workes by the which and dyligent recordinge of Gods worde to gether, we growe and waxe perfecte and kepe oure selues from goenge backe and losynge the spirite agayne.

And these haue our spiritualtie with their corrupte doctrine mingled to gether: that is to saye, the rightwisnes of the kyngedome of God, which is faith in Christes bloude: and the outwarde rightwisnes of the menbres that we ascribe to the one that pertayneth to the other.

Seke the kyngedome of heauē therfore ad the rightwefnesse of the same, ad be sure thou shalt euer

Couenaunt. kepe couenaunt, with God and he shall kepe promise with the.

kyngedome of heauen what

Rightwefnes of the kyngedome of heauen what it is.

### An exposition of

euere haue sufficient, and these thinges shalbe ministred vnto the, that is to saye: shall come of their awne accorde by the promyse of God. ye Christ promiseth the an hunderfolde euen in this lyfe, of all that thou leauest for his sake. If that were true wolde some saye, who wolde not rather serue him than Mammon? yet is it true. For first if thou be seruaunt of Mammon, thou must kepe thy God, and thy God not the. And euerye man that is stronger then thou, will take thy God from the. Moreouer God will take ether the from thy Mammon, or thy Mammon frō the, yer thou woldest, to aduenge him selfe of thy blynde vnkyndenesse, that when he hath made the and geuen the all, thou forsakest him and seruest his mortall enemye. But if thou folow Christ, all the worlde (and let the take all the deuilles in hell to them) I hal not be able to dysapoynte the of a sufficient lyuinge. And though they persecute the frō howse to howse a thousande tymes, yet shall God prouide the of another with all thynges sufficient to lyue by. Now compare the suretye of his with the incertayntie of the other: and then the blessed ende of this (that heauen is promysed the also) with the myserable departynge from the other so sore agaynst thy will, and then the desperation that thy harte fealeth that thou art all readye in hell. And then maye not thys be well called a thousande folde moare then the other?



Care not then for the daye folow  
 wrege, but let the daye folowenge  
 care for it selffe. For the daye that  
 is present, hath euer ynough of his  
 awne trouble.

If thou looke well on the couenaunt that is Care  
 betwene the and thy lorde God, on the one sy  
 de, and the tempracions of the worlde, the fle  
 the and Satan on the other: thou shalt sone per  
 ceue that the daye present hath euer ynough  
 to be cared for, and for which thou must crye  
 instantlye to God for helpe also, though thou  
 do thy best. Now then seinge the daye present  
 is ouercharged with hir awne care, what mad  
 nesse is it to lade vpo hir also the care of the da  
 ye folowenge, ye the care of a yere, ye of. xx. ye  
 re, or as though thou neuer entendest to dye,  
 and to torment and vex the soule thorow my  
 strust and vnbeleffe, ad to make thy lyffe sowre  
 and bytter and as vnquyete as the lyfe of the  
 deuilles in hell?

Therefore care daye by daye, and howre by  
 howre earnestlye to kepe the couenaunt of the lor  
 de thy God, ad to recorde therein daye ad night  
 ad to doo thy parte vnto the vttermoost of thy  
 power. And as for Gods parte let him care for  
 it him selfe, and beleue thou his wordes stedfa  
 stlye

### An exposition of

fastlye: and be sure that heauen and erthe shall  
soner peryshe then one iote byde behynde of  
that he hath promysed. And for thyne awne  
parte also, care not of that maner, as though  
thou shuldest doo all alone. Naye: God hath  
first promysed to helpe the: Secundarely to ac  
cepte thyne harre; and that lytle that thou art  
able to doo, be it neuer so imperfecte: Thyrd  
ly though wynde, wether and the streame ca  
rye the cleane contrary to thy purpose, yet  
because thou bydest styll in thy professiion, rea  
dye to turne the right course as sone as the tem  
pest is a lytle ouer blowen, God promyseth to  
forgeue that, and not the lesse to fullfyll his pro  
mises of one iote.

Tempte.  
why God  
letteth his  
childe be  
tempted w  
th aduers  
tryals.

Dothe Christ so defende his, that they neuer  
come in daunger of trouble: yes they come in  
in to soche straytes ofte that no wytte ner rea  
son can se anye waye oute, saue fayth only is su  
re that God hath ad will make awaye thorow.  
But that temptation is but for an howre to tea  
che them, and to make them fele the goodnes  
se of their father, and the passions of their bre  
thren and of their master Christ also. It is but  
as a louinge mother, to make hyr childe to per  
ceauie and fele hyr kindenesse (to loue her agay  
ne and be thankfull) letteth it hunger in a mor  
nyng. And when it calleth for his breakfast,  
maketh as if he heard not, tyll for payne and im  
paciencie it begynneth to crye a good. And  
then she styyleth yt and geueth yt all that it ask  
eth

keeth, and moare to, to please yt. And when it is peaced and begynneth to eate, and reioyseth and is gladd and fayne, she asketh who gaue the that, thy mother? and yt sayth ye: Then sayth she: Am not I a good mother that geue the all thynges? and it answereth, ye. And she asketh, wilt thou loue thy mother &c. And yt sayth ye, and so cometh it to the knowledg of hys mothers kyndenesse, and is thankfull. Soche is the temptation of Christes electe, and other wyse not.

Here is not forboden all maner of care, but that worldlye and deuelelike care that springeth of an inordinat loue to worldlye thynges, and of mistrust in God. As for an ensample: I coulde inordinatlye moare then sufficient, or but even that I haue neade of. And it (because I mistrust God and haue no hope in him, and therfore praye not to him) cometh not: Then I mourne, sorrow and pyne awaye, and am all daye vnquyet in myne harte. Or whether I care too moche or but sufficient, and loue it inordinatlye: then I care for the kepinge. And because I mistrust god and haue no hope in him, that he will helpe me therfore when I haue locked doores, chambres and cofers, I am neuer the nere at rest, but care still and cast a thousande pavelles, of which the moost parte were not in my might to aduoyde though I neuer slept. And where this care is, there can the worde of God haue no restyng place, but is choked vp assone as it is sowne.

There

## An exposition of

**Care: wh** There is a nother care that springeth out of  
**at care eue** the loue of God ( for euery loue hath her care)  
**rie mā ou** and is a care to kepe Gods cōmaundementes.  
**ght to ha** This care must euerye man haue. For a man ly  
**ue.** ueth not by breade only, but moche moare by

**Gods cō** euery worde that proceadeth out of the moun  
**maunde** the of God. The keepinge of Gods commaun  
**mente is** demēt is the lyfe of a man, as well in this world  
**mannes** as in the world to come. As child obeye father  
**lyfe.** and mother, that thou mayst longe lyue on the  
 erthe. And by father and mother is vnderstan  
 de all rulers. Which if thou obeye, thy blessing  
 ge shalbe longe lyfe; and contrarye if thou diso  
 beye, short lyfe: and shalt ether perishe by the  
 swerde or by some other plage, and that short  
 lyfe. And euen so shall the ruler, if he rule not as  
 God hath commaunded. Oppresse thou a we  
 dome and fatherlesse children ( sayth God ) and  
 they shall crye to me, and I will heare their voy  
 ce, and then will my wrath waxe whote: so that

**Exod.xx.** I will smyre you with swerde, ād youre wyues  
 shalbe wydowes ād youre children fatherlesse.

**Why God** Some will saye, I se none moare prosper or  
**loffereth** longer continue then those that be moost cruel  
**tyrauntes** tyrauntes. What then? yet saye I that God aby  
**o prosper** deth euer true. For where he setteth vp a tyra  
**c.** unt and continueth him in prosperite, it is to be  
 a scourge to weked subiectes that have forsakē  
 the couenaunt of the lorde their God. And vn  
 to them his good promises pertayne not, saue  
 his curses onlye. But if the subiectes wolde  
 turne

The.vij. Chaptre of Mathew fo.xcvij  
turne and repent and folow the wayes of God  
he wold shortelye delyuer them. How be it yet  
where the<sup>r</sup>superior corrupteth the inferior wh<sup>o</sup>  
ich else is dysposed ynough to goodnesse, God  
will not let them longe contynue.

## ¶ An expositi=

on of the.vij. Chapter.

**I**Vdge not, that ye be  
not iudged. For as ye  
iudge, so shall ye be  
iudged. And with wh  
at measure ye meate,  
with the same shall it  
be measured to you a  
gayne. Why lookest  
thou on the mote that is in thy bro  
therseye, and markest not the bea  
me that is in thine awne eye? Or  
n how

An exposition of

how canst thou saye to thy brother  
Let me plucke out the mote out of  
thyne eye, and beholde, there is a  
beame in thyne awne eye? Thou  
ypocrite, plucke first the beame out  
of thyne awne eye, and then thou  
shalt se clerlye to plucke the mote  
out of thy brothers eye.

Iudgyng

What iud-  
gyng is  
rebuked.

This is not meant of the temporall iudge-  
mentes; for Christ forbade not that, but ofte  
dyd stablishe it, as doo Peter and Paule in their  
epistiles alio. Ner here is not forboden to iud-  
ge those deades which are manifest agaynst the  
law of God: for those ought euery Christe man  
to persecute, yet must they do yt after the ordre  
that Christ hath set. But when he saythe: ypo-  
cite, cast out first the beame that is in thyne a-  
wne eye: it is easie to vnderstande of what ma-  
ner of iudgyng he meanethe. ¶ The ypocri-  
tes will haue fastynges, prayonges, knelynges,  
crouchynges, duckynges and a thousand ceremo-  
nies of their awne inuencion. And who so euer  
do not as they doo, him they counte a damp-  
ned soule by and by. To Christ they saye, why  
fast not thy disciples, as the phariseyes doo?

Why

The. vii. Chaptre of Mathew fo. xcviij

Why plucke they the eares of corne and rubbe them in their handes (though they dyd it com-  
pelled with pure hunger) and do that is not law-  
full on the Saboth daye? Why breake ye the  
traditions of oure elders, and washe not when  
ye syt downe to meate? ye and why doest thou  
thy selfe heale the people vpon the holy daye?  
Why dydest thou, not onlye heale hi that was  
bedred. xxxviij. yeres, but also badeest him bea-  
re his beed awaye vpon the saboth daye? Be the  
re not workinge dayes ynowe to doo good dea-  
des to the prayse of God, and profite of thy  
neyboure, but that thou must breake thy Sa-  
both daye? He cannot be but a dampned per-  
son that breaketh the holye daye, and despiseth  
the ordinaunce of the holy church.

He eateth butter a frydayes without a dispē-  
facion of oure holy father the pope, ye and keke  
breade made with milke and egges to, and white  
meate in the lēt. he taketh no holye water whē  
he cometh to the church. he heareth no masse  
frō sondaye to sondaye. And ether he hath no  
beades at al, or else thou shalt not heare a stone  
clinke in the hād of him, ner yet his lippes wag-  
ge al the masse and mattēs while &c. O ypocri-  
te, cast out first the beame that is in thine awne  
eye, and thē thou shalt se better. Thou vnderstā-  
dest al Gods lawes falslye, and therefore thou kee-  
pest none of thē trulye: his lawes require mē-  
cie and not sacrifice. Moreouer thou hast a  
false entent in all the workes that thou doest,

The bea-  
me.

### An exposition of

and therefore are they al dāpnable in the syght of God. ypocrite cast out the beame that is in thyne awne eye, lerne to vnderstande the lawe of God trulye, and to doo thy workes a ryght, and for the entent that God ordeyned them.

Ceremonies, he that breaketh vnite for zeale of ceremonies vnderstandeth not Gods lawe.

Ceremonies.

And then thou shalt se whether thy brother haue a mote in his eye or not, and if he haue how to plucke it out, and else not. ¶ For he that knoweth the entent of the lawe and of workes, though he obserue a thousande ceremonies for his awne exercise, he shall neuer cōdempne his brother or breake vnite with him, in those thinges which Christ neuer cōmaunded, but leste indifferent. Or if he se a mote in his brothers eye, that he obserueth not with his brothren some certen ordinaunce made for a good purpose because he knoweth not the entent: he wil plucke it out fayre and softely and enstruete him lovingly, and make him wel cōtēt. Which thinge if oure spiritualye wolde doo, men wolde not so abhorre to obey their tyrannye. But they be ypocrites and doo and commaunde all their workes for a false purpose, and therefore iudge, flee and shedd their brethrens bloude mercyleleslye. God is the father of all mercye, and therefore gaue not ypocrites soche absolute power to compelle their brethre to obeye what they lyst or to slaye them without pytie, shewynge ether no cause of their commaundementes at all, but so will we haue yt, or else assignynge an entent dampnable and contrarye to all scripture. Paul



The.vij. Chaptre of Mathew fo.xcix.  
re. Paul Ro.xiiij. sayth to thē that obserued ce-  
remonies, that thei shuld not iudge thē that did  
not: for he that obserueth and knoweth not the  
ētēt iudgeth arōce. ād to thē that obserued not  
that they should not despice thē that obserued.  
he that obserueth not, ought not to despice the  
weaknes or ignoraūce of his brother, till he per-  
ceauē that he is obstinate and will not lerne.

Moreouer soche measure as thou geuest, thou Measure.  
shalt receaue agayne: that is, yf thou iudge thy  
neyboure, God shall iudge the, for yf thou  
iudge thy neyboure in soche thynges, thou  
knowest not the lawe of God, ner the en-  
tent of workes, and art therfore condempned  
of God, &c.

Gyue not that holye thyng vnto  
dogges, nether cast your perles befo-  
re the swyne, lest they treade them  
vndre their fete, and the other turne  
de agayne and all to teare you.

The dogges are those obstynate and indu- Dogges.  
rate, which for the blynde zeale of their leuen,  
wherwith they haue sowed both the doctrine  
and also the workes, malyciously resist the tru-  
the, and persecute the minystres therof: and  
are those wolues amōge which Christ sendeth  
hys shepe, warnyng them, not onlye to be sin-  
gle ād pure in their doctrine, but also wyse and  
circumspect.



An exposition of  
circumspecte and to beware of men. For they  
should brynge them before iudges and kinges  
and slaye them, thynkinge to doo God seruice  
therin: that is as Paule to the Romaynes testi-  
fyeth of the Jewes, for blinde zele to their ow-  
ne false and fayned rightwelsnesse, persecute the  
ryghtwelsnesse of God.

Swyne.

The swyne are they which for all thy haue  
receaueth the pure Gospell of Christ, wyll yet  
contynue styll in synne, and rowle them selues  
in the podell and myer of their olde fylthye cō-  
uersacion, and bothe before the ignoraunt and  
also the weake, vse the vttermoist of their liber-  
tye, enterpretynge it after the largest falsyon,  
and moost fauoure of the fleshe, as it were the  
popes pardon, and therewith make the trueth  
euell spoken of, that thousandes which else mi-  
ght haue been easelye worne, wyll now not on-  
ce here therof: and liere vp cruell persecucion,  
which els wolde be moche easyer, ye and so  
metyne none at all. And yet wyll those swy-  
ne, when it cometh to the poynte abide no per-  
secucion at all: But offer them selues wyllin-  
ge euen at the first chope for to denye yer they  
be scallye apposed of their doctryne. Therefore  
laye first the lawe of God before them, and call  
them to repentaunce. And yf thou se no hope  
of mendinge in them, sease there and goo no  
further: for they be swyne. ¶ But alas, it euer  
was an if shall be that the greater nombre recea-  
ue the wordes for a newnesse and curiosite (as  
they

they saye ) ad to seme to be somewhat and that they haue not goone to schole in vayne , they wil forth with yer they haue felte any chaunge of liuinge in them selfe, be scholemasters ad be ginne at libertie, ad practise opelye before their dysciples . And when the phareseyes se their tradycions broken , they rage and persecute immediatlye. And the oure new scholemasters be nether grounded in the doctrine to defende their doynge, ner rooted in the profession of a new lyfe to soffre with Christ &c.

Axe and it shalbe geuen you , se ke and ye shall fynde. knocke and it shalbe opened vnto you . For all that axe receaue , and he that seketh fyndeth , and to him that knocketh, yt shalbe opened . For what man is it amonge you , yf his sonne axed him breade , that wolde profre hym a stone? Or yf he asked hym fyfhe , wold he offre him a serpent ? If ye then which are cuell  
 n iiii kno

An exposition of  
knowe to geue good giftes to youre  
childrē, how moch moare shal you  
re father which is in heauen, geue  
good thynges to thē that aske him?

Prayer is a  
commaun-  
dement.

Beleffe.  
To beleue  
in God,  
what.

First note of these wordes, that to praye is  
Goddess cōmaūdemēt, as it is to beleue in god,  
to loue God or to loue thy neybour: and so  
are almoste and fastyng also. Nether is it possi-  
ble to beleue in God, to loue him or to loue thy  
neybour, But that prayer wil sprynge out th-  
erence immediatlye. For to beleue in God, is  
to be sure that al thou hast is of him, and all thou  
neadest must come of him. which if thou doo  
thou canst not but continuallye thanke him for  
his benefites which thou continually without  
ceasinge receauest of his hande, and therto euer  
crye for helpe, for thou art euer in neade, and  
canst no whence els be holpen. And thy ney-  
bour is in soche necessite also: Wherefore yf  
thou loue him, yt will compelle the to pytie  
him, and to crye to God for him contynually,  
and to thanke as well for him as thy selfe.

Luke. 18.

Secōdarely, this heapinge of so manye wor-  
des to gether, axe, seke and knocke, signifye  
that the prayer must be continuall, and so do-  
the the parable of the wedow that sued to the  
weked iudge: and the cause is, that we are euer in  
cōtinuall necessite (as I sayde) and all oure lyfe;  
but euen

but euen a warre fare and a perpetuall batayle. In which we preuayle as long as we praye, ad be ouercome as sone as we cease prayenge: as Israell ouercame the Amalechites. Exodi. xviij. as long as Moses helde vp his handes in prayer, and as sone as he had let downe his handes for werynesse, the Amalechites preuayled and had the better. Christ warned his discyple at his last soper to haue peace in him, affirmynge that they shoulde haue none in the world. The false prophetes shall euer impugne the faith in Christes bloude, and enforce to quenche the true vnderstandynge of the law, and the right meanynge and entent of all the workes commaunded by God, which fight is a fight about all fights. First they shalbe in soche nōbre that Christes true discyple shal be but a smalle flocke in respecte of them. They shal haue workes like Christes, so that fastynge, prayer, puerie obedyence and chastite shall be the names of their profession. For as Paule sayth to the Corinthyans, the angelles or messengers of Sathā shall chaunge them selues in to angelles or messengers of light and truthe. They shall come in Christes name, and that with signes and myracles, and haue the vpper hande also, euen to deceaue the very electe if it were possible. Ye ad beyonde all this, if thou get the victorie of the false prophetes, and plucke a multitude out of their handes, there shal immediatlye ryse of the same and set vpp a new false secte agaynst the.

Prayer:

By prayer we wyne the victorie onlye, and therefore is it of al thynges moost necessarie

False prophetes what theyr wekednes is

Marc. xiiij

mat. xxiiij

An exposition of

And agaynst all these Amalechites, the only remedie is to lyfte vp the handes of thy harte to God in contynuall prayer. which handes, if thou for werynes once let falle, thou goest to the worlde immediatlye. Then beside the fight and conflycte of the sottile sophistrie, false myracles, deigused and ypocretishe workes of these false prophetes, cometh the dogges and wolues of their discyples with the seruantes of Mammon and the swyne of thyne awne scolars: agaynst whiche all thou hast no nother shilde or defence but prayer. Then the synne and lustes of thyne awne fleshe, Sathan, and a thousande temptacions vnto euell in the world, will ether dryue the to the castell and refuge of prayer or take the presoner on doutedlye.

Last of all thy neyboures necessite and thyne awne will cōpelle the to crye, father which art in heauen geue vs oure daylye breade, though thou were as riche as kynge Salomon. For Christ commaundeth the riche as well as the poore, to crie to God continuallye for their daylye breade. And if they haue no soche neade, then is Christ a deceauer and a mocker. What nede I to praye the to geue or lende me, that is in myne awne posseliō alreadie? Is not the first cōmaundement, that there is but one God, and that thou put thy whoale trust in him: which if were written in thyne harte thou shuldest easilye perceaue, and though thou haddest as manye thousandes as Dauid lefte behinde him, and Salomon

The riche  
must praye  
ye for day  
lye breade.

Salomon heaped moo to the, that thou haddest  
no moare then the poore bedger that goeth  
fro dore to dore: ye ad that the bedger (if that  
comaundemēt be writtē in his harte) is sure, that  
he is as ryche as thou. For first thou must know  
ledge that thou hast receaued that great treasur  
e of the hād of God. wherfore when thou fete  
test an halfe peny therof, thou oughtest to geue  
God thākes in thyne harte for the gifte therof.  
Thou must cōfesse also that God only hath ke  
pt it ad the that same night, and euer before, or  
els be an ydolater ad put thy trust in some other  
thyng the God. And thou must cōfesse that  
god only must kepe it ad the, the daye ad night  
folowenge ad so cōtinually after, ad not thyne  
awne witte or power, or the witte or power of  
any other creature or creatures. For if God ke  
pt it the not, it wolde be thyne awne destructiō  
ad they that helpe the to kepe it, wold cut thy  
throate for it. There is no kynge i Christēdome  
so well beloued, but he hath ynow of his awne  
euell subiectes (if god kept the not downe with  
feare) that wolde at one howre ryse vppō hī ad  
flee him, to make hauocke of all he hath. who is  
so wel beloued thorow out all englāde but that  
there be ynow in the same paryshe or nye abo  
ute that wolde, for his good wishe him to hell  
if they coulede, ad wolde with their hādes destro  
ye hī, if god kept hī not ad dyd cast feare on the  
other. Now the if god must euer kepe it the ad  
thou must daylie receaue it of his hāde (as a poo  
re mā dothe receaue his almose of a nothe r mā)  
thou

### An expōsition of

thou art in no moare suretie of thy daylye breade: no though thou were a cardenall, then the poreſt is. Wherefore how ſo euer ryche thou be, yet muſt thou euer crye to God for thy daylie breade. So now it is a cōmaundement to praye and that contynuallye, ſhorte, thicke and ofte as the pſalmes be and all the prayers of the byble.

faith muſt  
be ioyned  
to oure  
prayers.

Finallye the thrid is that we be cōmaunded to praye with faith and truſt and that we beleue in the lorde oure God, and doute not in his promiſes. vnto which Chriſt enduceth vs with an apte ſymilitude ſayenge: If ye beinge euell can yet geue good thynges vnto youre children, how moch moare ſhall God fullfill his promiſes of mercie vnto his children if they crye vnto him: he is better and moare mercifull then all men. Wherefore ſeing God cōmaundeth the to praye, and for as moche as thou haſt ſo great neceſſite ſo to doo, and becauſe he is mercifull and hath promyſed and is true and cannot denye his awne wordes: Therefore praye, and whē thou prayeſt, looke not on thyne vnworthyneſſe but on his cōmaundemēt, mercie and goodneſſe, and on his truthe and faythfulneſſe, and beleue ſtedfaſtly in him. Moreouer what ſo euer thou haſt doone, yet if thou repent and wilt amende, he promyſeth that he will not thynke on thy ſynnes. And though he dyffer the, thynke it not longe ner faynt in thy faith or be ſlack in thy prayer. For he will ſurelye come and geue the



The.vij. Chaptre of Mathew Po.cij.  
are the more then thou desyrest, though he de-  
ferre for thy proffite, or chaunge thy request  
in to a better thyng.

All thynges therfore what so  
euer ye wolde men shuld doo to y<sup>e</sup>  
ou, so do ye to them. This is veres-  
lye the lawe and the prophetes.

This is a short sermone, that no man nede  
to complayne that he cannot for the length, be-  
are it awaye. It is so nye the, that thou nedest  
not to sende ouer see for it. It is with in the, that  
thou nedest not to be importune vppō master  
docter sayenge: syr I praye you, what saye ye to  
this case and to that, and is not this lawfull, and  
maye I not so do and so well ynough? Axe thy  
ne awne conscience what thou mayst or ough-  
test to doo. Woldest thou men dyd so with the,  
then do it. Woldest thou not be so dealt with,  
then do it not. Thou woldest not that men sho-  
ulde do to the wronge or oppresse the: Thou  
woldest not that men shoul do the shame and  
rebuke, lye on the, kyll the, hyre thyne howse  
from the, or tyce thy seruauant awaye, or take  
agaynst thy will oughte that is thyne. Thou  
woldest not that men shoulde sell the false wa-  
re when thou puttest them in trust to ma-  
ke it readye or laye it out for the, ner thou wol-  
dest not that men shoulde deceaue the with gre-  
at othes swerynge that to be good which in de-

Doutes  
how to so-  
yle doutes

Note

ade

### An expolition of

deade is very naught: Thou woldest not also that men shoulde feel the ware that is nought and to deare, to vndo the, doo no soche thinges then to thy neybour: But as loth as thou woldest be to bye false ware or to deare, for vndoynge thy selfe, so loth be thou to feel false ware or to deare, for vndoenge thy neybour. And in all thy nedes, how glad thou woldest be to be holpen, so glad be to helpe thy neybour. And so in all cases examine thy conscience adaxe hit what is to be done in all doubtres betwene thy neybour and the, and she will teache the, excepte thou be moare filthy then a swyne and all to gether beastlye.

**Note**

**Law, wh<sup>ch</sup>  
at the full  
fillige the  
rof is**

He saith here: this is the law and the prophetes. And Math. xxij. he saith: Thou shalt loue thy lorde God with all thyne harte, with all thy soule and all thy mynde, and as Marke addeyth, with all thy might, and thy neybour as thy selfe. In these two cōmaundementes, hangeth the whoale law and the prophetes. And Paul. Roma. xiiij. and Gala. v. sayth that loue is the fullfyllinge of the law. And it is written that Christ is the fullfyllinge or the ende of the lawe. To make all these agree, this thou must vndrestande: that to loue God purely is the finall and viter most ende of all the law and the prophetes. To loue thy neybour is the ende of all lawes that is betwene man and man: as are, kill not, steale not, beare no false witnesse, commytte none adulterye, couete not thy neybour

The.vij. Chaptre of Mathew Fo.cij  
houres wife, his howse oxe asse, mayde, manser-  
uaunt ner ought that is his &c. Christ is the  
fullfyllinge of the lawe for vs, where we be  
imperfecte. And when we breake and repent,  
his fullfyllinge is imputed vnto vs. And this  
texte, this is the lawe and the prophetes, mayst  
thou vndrestande, as when Paule sayth loue is  
the fullfyllinge of the lawe. That is, to doo as  
thou woldest be done to, is all the lawe that is  
betwene the and thy neyboure, and that acor-  
dyng to the true vndrestandynge and inter-  
pretyng of all true prophetes.

Entre in at the straye gate, for wi-  
de is the gate and broade is the wa-  
ye that leadeth to distruccion, and  
manye they be, that goo in therat.  
But struye is the gate, and narrow  
is the waye that leadeth vnto life,  
and few they be that finde it.

The straye gate is the true knowledge and  
vndrestandynge of the lawe and of the true en-  
tent of workes. Which whosoever vndrestar-  
deth, the same shalbe dryuen to Christ to fetch  
of his

Straite  
Gate

### An exposition of

of his fulnes and to take him for his rightwels-  
nesse and fullfyllinge of the lawe, all to gether at  
the begynnyng ad as ofte as we falle afterwar-  
de, and for moare then the thousande parte of  
oure fullfyllinge of the law and rightwelsnesse  
of oure best workes all oure liffe longe. For ex-  
cep the rightwelsnesse of Christ be knytte to  
the best dede we doo, it will be to short to rea-  
che to heauen.

**The nar-  
ow waye**

And the narrow waye is to lyue after this kno-  
wledge. He that will enter in at this gate, must  
be made a new: his heed will else be to great. he  
must be vntaught all that he hath lerned, to be  
made lesse for to entre in: and disused in all thy-  
nges to which he hath beene accustomed, to be  
made lesse to walke thorow the narrow waye.  
where he shall fynde soche an heape of tempta-  
cions and so continuall, that it shall be imposs-  
ible to endure or to stande, but by prayer of strō  
ge sayth.

**Few finde  
the narrow  
waye and  
why**

And note a nother, that few finde the waye.  
why: for theyr awne wysdome, their awne po-  
wer ad the reasons of their awne sophistrye bly-  
nde them vtterly. That is to saye: the light of  
their awne doctryne which is in them. is so ex-  
streme darcknesse that they cannot se. Shuld  
god let his church erre (saye they) Shuld oure el-  
ders haue goon out of the waye: Shuld God ha-  
ue let the deuell doo these myracles and so fo-  
rth: And when Christ sayth, few shall finde the  
gate: ye saye they: in respecte of the turkes and  
sarefons

The. vii. Chaptre of Mathew fo. cv.

sarefons which are the greater multitude. Ye but yet heare a lytle: the scribes and phariseys which had all the auctorite ouer the people and taught out of the scripture, and the saduces with all other false prophetes that were when Christ came, were no turkes ner sarefons: nether had God anye other church then was amonge the.

And saynt Peter prophesieth that it shall be so amonge vs, and that we shall be drawen with false sectes of couetousnesse, to denye Christ, as

Peter

we now doo, and beleue no moare in him. And Paul and Christ confirme the same, that the elect

Paul  
Christ

shuld be deceaued, if it were possible. Moreover if it were ynough to saye, I will beleue and doo as myne elders haue done, as though they could not erre: then was Christ to blame for to saye, that excepte thou forsake father mother and thyne elders, thou couldest not be his disciple. Christ must be thy master, and thou must be taught of God: and therefore oughtest thou to examine the doctrine of thyne elders by the worde of God. For the great multitude that Christ meaneth are the false prophetes and the that folow the: as it shal better appere here after

**Beware of false prophetes which come to you in shepes clothinge, But are with in rauenyng wolues. By their frutes ye shall knowe the, doo**

o

men

An exposition of  
men gather grapes of thornes: ether  
figges of bryers: euen so euerye go  
od tree bryngeth forth good frute.  
But a corrupte tree, bryngeth forth  
euell frute. A good tree cannot bryn  
ge forth euell frute, ner a corrupte  
tree brynge forth good frute. Euery  
tree that bryngeth not forth good  
frute ys to be hewēdowne ād to be  
cast in to the fire, **W**herfore by their  
frutes ye shall knowe them.

The false  
prophetes  
who.

Here Christ warneth the, and describeth vn  
to the, those capitaynes that shuld so blynde  
the great multitude (that they shuld not finde  
the strayte gate) and leade thē the broad way  
to perdition. Note first that though they be fal  
se, yer he calleth thē prophetes, which worde in  
the new testamēt is taken for an expounder and  
an interpreter of scripture. And he sayth they  
shall come to you my discyples, then they must  
be oure preachers and oure doctoures. Ye ve  
relye they must be those oure false preachers  
which Peter prophesied shoulde be amōge vs.  
and brynge in dāpnable sectes, for to fullfill ād  
satisfie their couetousnelle, and folow the way  
and

The.vij. Chaptre of Mathew fo. cvi

and steppes of their father Baalam. And they shall come therto in shepes clothynge. Ergo they be nether the turkes, ner yet sareions. For they come clothed in yron and stele, and will therto soffre vs to kepe oure faith, if we will submitte oure selues to thē, as the grekes doo. And as for the Iewes they be an hundred tymes fiercer then we, and are euerye where in bondage, ye ad for the greates parte captiues vnto vs. They also be not clothed in shepes skynnes, but mayntene opelye their faith cleane contrarie to oures.

But what are these shepes clothynge, trulye the very name of Christ. For sayth Christ Mat. xxiiij. There shall come manye in my name ad deceaue manye. And besydes that, they shall doo myracles in Christes name: as it foloweth in the texte, that they shall call Christ Master, Master, and begynne their sermone sayenge: Oure Master Christ sayth in soche a chaptre, what so euer ye bynde vpon erthe, shalbe bounde in heauē: se frēdes these be not oure wordes, but oure master Christes. And they shall doo myracles in Christes name therto, to confirme the false doctryne which they preach in his name. O fearefull ad terryble iudgement of all mightie God and sentence of extreme rygorousnesse vpon all that loue not the truche (when it is preached them) that God to aduenge him selfe of their vnkynndenesse, shal sende them so stronge delusiōs, that doctryne shuld be preached vnto thē in the name of Christ, and made seme

Shepes clothynge  
what

An exposition of

to folow out of his wordes and be confirmed with myracles done in callynge vpon the name of Christ, to harden their hartes in the feyth of lyes accordynge to the prophesye of Paule to the Theſſalonians in the seconde pistle.

The. ij.

hepes cl  
thinge.

A nother of their shepes cootes is, that they shall in every sermone preache mightelye agaynst the scribes and phariseyes, agaynst Faustus and Pelagian with sochelike heretykes: which yet neuer preached other doctryne then they the selues doo. And more of their clothyng is they shall preache that Christ preached: almoste prayer, and fastyng: and professe obediēce, povertie and chastite: workes that oure sauoure Christ bothe preached and dyd. Finallye they be holy church and cannot erre.

rauenyn  
e wol  
es

But they be with in rauenynge wolues. They preache to other, steale not: yet they the selues robbe God of his honoure, and take from him the prayse and proffite of all their doctryne and of all their workes. They robbe the lawe of God of hir mightie power wherewith she dryeth all men to Christ, and make hir so weak, that the feble free will of man is not able to wrestle with hir, without callynge to Christ for helpe.

They haue robbed Christ of all his merites and clothed them selues therewith. They haue robbed the soule of man of the breade of hir life, the faith and trust in Christes bloude: and haue fedde hir with the shales and coddies of the ho



The.vij. Chaptre of Mathew fo.cviij  
the hope in their merytes, and confidence in  
their good workes.

They haue robbed the workes cōmaunded  
by God of the entent and purpose that they  
were ordeyned for. And with their obedience  
they haue drawen the selues from vnder the o-  
bedyence of all prynces and temporall lawes.  
With their pouertie, they haue robbed all naci-  
ons and kyngedomes, and so withe their wyl-  
full pouertie haue enryched them selues, and ha-  
ue made the comens poore. With their chastite,  
they haue filled all the world full of whores  
and sodomites, thynkyng to please God moa-  
re hylie with kepyng of an whore then an ho-  
nest chaste wife. If they saye it is not truthe then  
all the worlde knoweth they lye, for if a preste  
marrye an honest wife, they punyssh him imme-  
diatlye and saye he is an haynouse heretycke as  
though matrimonie were abhominable. But if  
he kepe a whore, then is he a good chaste childe  
of their holie father the pope whose ensample  
they folow, and I warrant him synge masse on  
the next daye after as well as he dyd before, wit-  
hout ether persecution or excōmunycacion. So  
che are the lawes of their vncaste I wolde saye  
their awne chaste father

If thou professe obedyēce, why rōnest thou  
from father, mother, master and ruler (which  
God byddeth the to obeye) to be a fryer? If  
thou obeye, why obeyest thou not the kyng  
and his lawe, by whome God defendeth the bo-

The obe-  
dience pe-  
uertie and  
wilfull ch-  
stite of ou-  
re spiritua-  
tye.

An exposition of  
the in life and goodes, and all thy great possessions

**Pouertie**

If thou professe pouertie, what doest thou with the landes, of gentill men, squyers, knyghres, barons, Erles and dukes? what should a lordes brother be a bedgers seruant? or what should a bedger ryde with thre or foure score horses waytynge on him. Is it mete that a man of noble byrth, and the right heyer of the landes which thou possessest shoulde be thyne horse-keper thou beyng a bedger

**Chastite**

If ye professe chastite: why desyre ye aboue all other men the companye of women? what do ye with whores openlye in manye contreyes, and with secret dispensacions to kepe concubynes? why corrupt ye so moche other mens wyues? and why be there so manye sodomittes amonge you?

**Charite**

Your charite is mercilesse to the rest of the worlde to whome ye maye geue nought agayne, and onely lyberall to youre selues (as is the charite of theues) xxx. or fourtye of you to gether in one denne: among which yet are not many that loue thre of his neyboures hertelye

**Fastinge.**

Your fastinge maketh you as full and as fatte as youre hydes can holde, besyde that ye haue a dispensacion of youre holye father for youre fastinge.

**Prayer**

Your prayer is but patteryng without all affection. youre syngynge is but rorynge to stretch out youre manes (as doo youre other gestures

The.vij. Chaptre of Mathew fo.cviij  
gestures and rysynge at mydnyght) to make  
the meatlynke to the bottome of the stomacke  
that he maye haue perfect dygestiō, and be rea-  
die to deuoure a freshe agaynst the next resectiō

Ye shall know the by their frutes. First thorn-  
es beare no grapes nor bryers fygges. Also if  
thou se goodlye blossomes in the and thynkest  
there to haue figges, grapes or anye frute for  
the sustenaunce or cōforte of man: goo to the  
in tyme of neade, and thou shalt finde nought at  
all. Thou shalt finde: for southe I haue no goo-  
des ner anye thyng proper, or that is myne ow-  
ne. It is the couentes, I were a theffe if I gaue it  
my father what soeuer nede he had. It is saynt  
Edmondes patrimonye, Saynt Albons patri-  
monie, Saynt Edwardes patrimonye the goo-  
des of holye church, It maye not be mynished  
ner occupied vpon laye and prophane vses. The  
kyng of the realme for all that he defendeth  
the aboue all other, yet getteth he nought what  
nede so euer he haue, saue then onlye when he  
must spende on their causes all that they geue  
withall that he can gett beside of his poore co-  
mēs. If the kyngewill attempte to take ought  
fro them by the auctorite of his office, for the  
defence of the realme. Or if anye man will en-  
treat them other wise then they lust them sel-  
ues, by what law or right it be: they turne to  
thornes and bryers, and waxe atonce rougher  
then a hedgehogge, and will sprinkle them  
with the holy water of their maledictions

Thornes  
beare no  
Fygges.

### An expolition of

as thicke as hayle: and brethe out the lyghtenynge of excomuncacion vpon them, and so consume them to powdre.

A corrupt tree beareth noo good frutes.

Faith is the kernell of all oure good frutes.

Faith maketh the worke good and acceptable

Moreouer a corrupt tree can beare no good frute. That is, where they haue frute that seemeth to be good, goo to and proue it, and thou shalt finde it rotten, or the carnell eaten out, and that it is but as a holow nutr. For faith in Christ (that we and all oure workes done with in the compase of the law of God, be accepted to God for his sake) is the kernell, the sweetness and the pleasaunt bewtie of al oure workes in the sight of God. As it is written Iohn. vi. this is the worke of God, that ye beleue in him whome he hath sent. This faith is a worke which God not only worketh in vs, but also hath, therin pleasure and delectacion, and in all other for that faythes sake.

Faith is the life of man, as it is wrytten, Iustus ex fide uiuit, out of which life the pleasauntnesse of all his workes sprynge. As for an ensample: thou art a shoumaker which is a worke within the lawes of God, and sayest in thyne harte, loo God here I make a shue as trulye as I wolde for my selfe, to doo my neybour seruice, and to gette my lyuynge in truthe with the laboure of myne handes, as thou commaundest, and thanke the that thou hast geuen me this crafte and makest it luckye that I gette my lyuynge therewith, and am surelye perswaded that both I and my worke please the

The.vij. Chaptre of Mathew. ¶ Fo.cix.  
ase the, O father, for thy sonne Iesus sake: loo  
now thys sayth hath made thys simple worke  
is pleasaunt in the syght of God.

A nother ensample. thou takest a wyfe and  
sayest: O father, thou not onlye permittest this  
but also commaundest all that burne and haue  
their myndes vnquyeted, to marye for feare of  
fornicacion and so forthe. And father I promi  
se the to loue this woman trulye and to care for  
hir, and gouerne hir after thy lawes, and to be  
trew to hir, and to stande by hir in all aduersites  
and to take in worth as well the euel as the go  
od, and to brynge vp the frute that thou shalt  
geue me of hir, in thy feare, and teache it to  
know the.

Moreouer as concerninge the acte of Matri  
monye, as whē thou wilt eate, thou blestest god  
and receauest thy daylye fode of hys hande ac  
cordinge to the fourthe peticiō of thy pater no  
ster, and knowlegest that it is his gyfte, and tha  
nkest him, beleuyng his worde, that he hath  
created it for the to receaue it with thanks. by  
the which worde ad prayer of thanks thy me  
ate and drinke is sanctified. i. Timot. iiii. Euen  
so thou sayest, father this I doo, not only at thy  
permission which is ynough to please the wyth  
all, but also at thy commaundement, and haue  
boude my selfe here vnto to kepe my soule frō  
synninge agaynst the, and to helpe my neybou  
re that she synne not also, and promise the to ke  
pe this profession truly, and to noryshe the fru

o v te that

# An exposition of

te that thou shalt geue me, in the feare of the ād  
in the fayth of thy sonne Iesu, and so thankest  
the lorde for his giftes. Now is thy worke thro  
row this fayth and thanks pleasaunt and acce  
ptable in the syght of God. And so was the  
genderinge of Iacob in fayth, and of Samuel,  
and manye other. And the geuinge sucke was  
a good worke, and so was the dreilynge of the  
by the fyre. And when our ladye conceaued  
Christ thorow fayth, was not that a good wor  
ke? what if God when she doubred and asked  
(by what maner she should conceaue him) had  
cōmaunded hir to cōceauē hym of Ioseph or of  
some other man, had not that worke done in o  
bedience and fayth, bene as good a worke?

The wyll that Abraham had to slaye Isaac,  
and all that he dyd tyll he came at the very po  
ynte to slaye him, were good workes, ād so had  
bene the slayenge also. And Abraham was su  
re that he pleased God hylie, and as well as in  
anye other worke, and had as depely synned if  
he had bene dysobedient therin, as though he  
had done anye other cruell dede forboden by  
God. ye but shomakynge is not commaunded  
by God. yes and hath the promise of God an  
nexed therto. For God hath commaunded me  
for the auoydinge of synne to doo my brethrē  
seruice, and to lyue therbye, and to chose one  
estate or other (for if thou woldest receaue on  
ly of thy brethren ād doo nought agayne thou  
were a theffe ād an extorcioner ād a tyraūt) And  
I cho

Hady cra  
tes are the  
cōmaūde  
ment of  
God.

I chose shomakyng, or receaue it at the obedience of myne elders. Now haue I Gods cōmaundemēt to worke therin truly, and his promyse annexed therto, that he wyl bleſſe myne occupation and make it luckye and fructifull to brynge me an honest lyuinge. Worke I not now at gods cōmaundement and haue his promysse that it pleaseth him?

Note this also: first my craſte is Gods commaundement. Secondarely I beleue and am ſure that my worke pleaſeth God for Chriſtes ſake. Thirdlye my worke is profitable vnto my neybour, and helpeth his neceſſite. Fourthlye I receaue my rewarde of the hand of God with thākes: and worke, ſurelye certefied that I pleaſe God in my worke thorow Chriſt, and that God will geue me my daylye breed therbye.

But yf thou examen their doctryne, thou ſhalt fynde that thys ſayth is awaye in all their frutes, and therefore are they worne eaten and ſhales without kernelles.

Note agayne, the turckes and Iewes geue al moſe as well as we and as moche, and yet abhorminable for lack of ſayth and knowledge of the true entent. What ſayth the texte: he that receaueth a prophete in the name of a prophete, ſhall haue the rewarde of a prophete. That is, becauſe thou aydeſt him in preachinge of Chriſtes worde, thou ſhalt be partaker with him and haue the ſame rewarde. And he that receaueth a diſciple in the name of a diſciple, ſhall haue &c.

And

### An exposition of

And he that geueth one of these lytle ons but a cuppe of colde water for my names sake, shall haue his rewarde. If a kynge minister his kinge dome in the faith of this name, because his subiectes be his brethren and the pryce of Christes bloude, he pleaseth God highlye: and if this fayth be not there, it pleaseth him not. And yf I loue a shue trulye in the fayth of his name, to doo my brother seruice, because he is the pryce of Christes bloude: it pleaseth God. Thus is faith the goodnesse of all workes.

Finallye whē God geueth, and I receaue with thanks, is not God as well pleased, as when I geue for his sake and he receaueth? A true frende is as glad to doo his frende a good turne, as to receaue a good turne. When the father geueth his sonne a new coote and sayth: am not I a good father, and wilt not thou loue me agayne and doo what I bydde the. And the boye receaueth it with thanks and sayth ye, and is glad and proude therof: dothe not the father reioyse as moche now in the ladde, as a nother tyme when the ladde dothe what so euer it be at hys fathers commaundement? But the false prophetes do well to paynte God after the lykenesse of their awne visenomye: glad whē he receaueth, ye when they receaue in his name: But sowre grudginge and euell content when he geueth agayne. But thou pleasest God, whē thou askest in fayth, and when thou receauest wyth thanks, and when thou reioycest in his gyftes and



and louest him agayne, to kepe his cōmaundes  
mentes ād the apoyntemēt and couenaunt ma  
de betwene him and the.

And for a conclusion besydes, that they ex  
pelle faith which is the goodnesse of all woork  
es: they set vp workes of their awne makinge  
to destroye the workes of God, ād to be holier  
then Gods workes, to the despisyng of Gods  
workes, and to make Gods workes vyle.

With their chastite they destroye the chastite  
te that God ordered ād onlye requireth. With  
their obediēce, they destroye the obediēce that  
God ordayned in this worlde, and desyreth no  
nother. With their pouertye they destroye the  
pouertye of the spirite which Christ taught on  
lye: which is, onlye not to loue worldlye goo  
des. With their fast, they destroye the fast whi  
ch God cōmaundeth, that is a perpetuall sobre  
nesse to tame the fleshe. With their patteryng  
prayer, they destroye the prayer taught by god  
which is ether thākes or desyryng helpe with  
fayth and trust that God heareth me.

Their holynesse is to forbyd that God or  
deyned to be receaued with thankes gyuyng:  
as nieate and matrimonye. And their awne wor  
kes they maytayne and let Gods decaye. Brea  
ke theirs and they persecute to the dethe. But  
breake Gods, and they ether looke thorow the  
fingers or else geue the a flappe with a foxe tay  
le for a lytle monye. There is none ordre amō  
ge them that is so perfecte, but that they haue

a pri

The holy  
nes of ypo  
crites wh  
erin it is.

### An exposition of

a pryson more cruell then anye iayle of theues and murtheres. And if one of their brethren committe fornicacion or adulterye in the worlde, he finyssheth his penaunce therin in thre weekes or a moneth, ad then is sent to a nother place of the same religion. But if he attempt to put of the holye habite, he cometh neuer out, and is so straitlye dyoted therto, that it is meruell if he lyue a yere, besyde other cruell murther that hath bene founde amonge them, and yet is this shameful dyotinge of theirs, murther cruell ynough.

Axe the a  
usten fye  
ers why t  
hey mur  
thered o  
ne of their  
felowes at  
london.

Be not deceaued with vyfures, ner yet with myracles: But goo to and iudge their workes, for the spirituall iudgeth all thinges sayth Paul. i. Cor. ij. who is that spirituall? not toche as we now call men of holy church, But al that haue the true interpretacion of the law written in their hartes. The ryght sayth of Christ and the true entent of workes, which God byddeth vs worke. he is spirituall and iudged all thynges, and is iudged of no man.

who is the  
spirituall.

Not all that saye to me, lorde lorde, shall entre in to the kyngedome of heauen. but he that fullfylleth the myll of my father which is in heauen, Manye will saye vnto me  
at that

at that daye, lorde lorde did we not prophesye in thy name? and in thy name cast out deuilles? and dyd we not in thy name manye myracles? Then will I confesse vnto them, I neuer knew you, departe from me ye workers of iniquite.

This doblinge of lorde hath vehemēcyē ād betokeneth that they which shalbe excluded are soche as thinke them selues better and perfiter then other men, and to deserue heauen with their holye workes, not for them selues only, but also for other. And by that they prophesied, by which thou mayst vnderstande the enterpretinge of scripture, and by that they cast out deuilles, and dyd miracles in Christes name (and for all that they are yet workes of wykednesse, ād do not the will of the father which is in heauen) it is playne that they be false prophetes, and euen the same of which Christ warned before.

And now for as moche as Christ ād his apostles warne vs that soche shal come, ād describe vs the passiōs of their vyasures (Christes name, holy church, holy fathers ād fiftene hūndred yerres, with scripture and miracles) and cōmaunde  
 Ignorance excuse  
 th not, yf  
 we wyll  
 not se,  
 vs to

## An exposition of

vs to turne oure eyes from their vyasures, and  
consyder their frutes, and cut them vp and loo-  
ke with in whether they be sounde in the core  
and kernell or noo, ad geue vs a rule to trye the  
bye: is it excuse good ynough to saye, God will  
not let so great a multitude erre, I wil folow the  
moost parte and beleue as my fathers dyd, and  
as the preachers teache, and will not busye my  
selfe: chose them, the faute is theirs and not  
oures, God shall not laye yt to oure char-  
ge yf we erre.

False pro-  
phetes, ho-  
ow to know  
we where  
they be.

Where soche wordes be, there are the false  
prophetes all readye. for where no loue to the  
truthe is, there are the false prophetes: and whe-  
re soch wordes be, there to be no loue to the tru-  
the is playne: Ergo where soche wordes be, the-  
re be the false prophetes in their full swinge by  
Paules rule. ij. Thessa. ij. Another cōclusiō whe-  
re no loue to the truthe is, there be false prophe-  
tes: The greatest of the world haue least loue  
to the truthe: Ergo the false prophetes be the  
chapelanes of the greatest which maye with the  
swerde compell the rest: As the kynges of Isa-  
rael compelled to worshyp the golden calues.  
And by false prophetes vnderstande false tea-  
chers, as Peter calleth the and wyked expoun-  
ders of the scripture.

**Who so euer heareth these wor-  
des of me and dothe them, I will ly-  
ken**

ken him vnto a wise man that built his house vpon a rocke, and there fell a rayne, and the floudes came, and the windes blew, and bete vpo that house, but it fell not, for it was grounded vpon a rocke. And all that heare of me these wordes, and doo them not, shalbe lykened vnto a folysh man that buylt his house vpon the sande, and there fell a rayne, and the floudes came, and the windes blew, and dashed vpon that house, and it fell, and the falle therof was great.

Beleuers

Christ hath two sortes of hearers, of which wythout nether nother doo there after. The one wilbe sa workes, ued by fayth, of theyr awne makynge without and wor workes. The other with workes of their awne kers with makynge without fayth. The first are those vo out fayth lupteuose which haue yelde them selues vp to are buylt synne sayenge: thus he God is mercifull, and on sande,

p Christ

### An exposition of

Christ dyed for vs: that must saue vs only, for we cannot but synne without resistance. The seconde are the ypocrites which will deserue al with their awne ymagined workes only. And of sayth they haue no nother experience, saue that it is a lytle meritorious where it is paynfull to be beleued: As that Christ was borne of a virgyne, and that he came not out the waye that other children doo: fye noo, that ware a great inconuenyence but aboue vnder hyr arme and yett made no hoale, though he had a verye naturall bodye as other men haue: and that there is no breade in the sacrament ner wyne: though the fyue wittes saye all ye. And the merytorious payne of this beleffe is so heauye to them, that except they had fayned them a thousande wyse similytudes and lowse lykenesses, and as manye madde reasons to lteye them wyth all, and to helpe to captiuat their vnderstandinge, they were like to cast al of their backs. And the only refuge of a great meane to kepe in that fayth, is to cast it out of their myndes and not to thynke vpon it. As though they forgeue not, yett yf they put the displeasure out of their myndes and thynke not of yttill a good occasion be geuen to aduenge yt, they thinke thei loue their neybour wel ynough all the while, and be in good charite.

And the fayth of the best of them is, but lyke their fayth in other worldye storyes. But the fayth which is trust and confidence to be saued and so haue their synnes forgeuen by  
Christ

Christ which was so borne, haue they not at all  
That sayth haue they in their axne workes on  
ly. But the true hearers vnderstande the law,  
as Christ interpreteth yt here, and fele there  
bye their ryghtwysse dampnacion, and rūtine  
to Christ for soccure, and for remission of all  
their synnes that are past, and for all the syn  
ne which chaunce thorow infirmyte, shall com  
pelle them to doo, and for remission of that  
the law is to stronge for their weake nature.

And vpon that they consent to the lawe, loue  
yt and professe it, to fullfil it to the vttermoost  
of their power, ad then goo to ad worke. Faith  
or cōfidence in Christes bloude without helpe  
and before the workes of the lawe bryngeth all  
maner of remission of synnes and satisfaccion.  
Fayth is mother of loue, Fayth accompay  
neth loue in all hyr workes to fullfyll as moch  
as there lacketh in oure doynge the lawe, of  
that perfayte loue, which Christ had to hys  
father and vs in hys fullfyllinge of the lawe  
for vs. Now when we be reconcyled, then  
is loue and fayth to gether oure ryghtwys  
nesse, oure kepyng the law, oure contynu  
enge, oure procedynge forward in the gra  
ce which we stande in, and oure bringynge to  
the euerlastynge sauynge and euerlastynge life.  
And the workes be esteemed of God accordyn  
ge to the loue of the harte. If the workes be  
great and loue lytle and colde, then the workes  
be regarded therafter of God. If the workes

Fayth

Loue

An exposition of  
be smalle, and loue moche and seruēt, the wor-  
kes be taken for great of God.

And it came to passe, that when  
Iesus had ended these sayenges, the  
people were astonyed at his doctri-  
ne, For he taught thē as one hauyns  
ge power, and not as the scribes.

The scribes and phariseyes had thrust vp the  
swearde of the worde of God into a scabarde or  
sheche of gloses, and therin had knitte it fast, that  
it coulde nether sticke ner curt: teaching deed  
workes without faith and loue which are the life  
and the hole goodnes of al workes and the onely  
thing why they please God. And therefore their  
audiēce abode euer carnall and fleshlye mynded  
without faith to god and loue to their neybores

Christes wordes were spirite and lyfe. Io. vi  
That is to saye: they ministred spirite and lyfe,  
and entred into the harte and grated on the con-  
science, and thorow preachinge the lawe, made  
the hearers perceauē their duties: euen what loue  
they ought to God, and what to man, and the  
right dampnacion of all them that had not the  
loue of God and man writtē in their hartes: and  
thorow preachinge of fayth, made all that con-  
sented to the lawe of God, fele the mercye of  
God in Christ, and certefyed them of their sal-  
uacion. For the worde of God is a two edged  
swearde



The.vij. Chaptre of Mathew fo.c xv

fwearde that perceth ad deuydeth the spirite ad soule of man a sonder. Hebr. iij. A man before the preachinge of Godes worde is but one mā, all fleshe, the soule consentinge vnto the lustes of the fleshe, to folowe thē. But the swearde of the worde of God where it taketh effecte, diuideth a man in two, ad setteth him at variaunce agaynst his awne selfe: The fleshe halinge one waye, and the spirite drawinge a nother: the fle she ragynge to folow lustes, and the spirite cal lyng backe agayne, to folow the lame and will of God. A man all the whyle he consenteth to the fleshe and before he be borne agayne in Christ, is called soule or carnal. But when he is renewed in Christ thorow the worde of life, and hath the loue of God and of his neybour, and the faith of Christ written in his harte, he is called spirite or spirituall. The lorde of all mer cye sende vs preachers with power; that is to sa ye, true expounders of the worde of god ad spea kers to the harte of man: ad delyuer vs frō scri bes, phariseyes, yppocrites, and all false prophes. Amen.

W. T.

¶ The table which shall leade you to all thynges conteyned in this booke.

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# **C**An expostion

cion vppon the. v. vi. vii. chapters of Mathew, which thre chapters are the key and the dore of the scripture, and the restoringe agayne of Moses lawe corrupte by the Scribes and Pharises. And the exposition is the restoringe agayne of Christes lawe corrupte by the papistes.

¶ Item before the booke, thou hast a prologe very necessarie, containynge the whole somme of the couenaunt made betwene God and vs, vppon which we be baptised to kepe it.

And after thou hast a table that lea-  
deth the by the notes in the margen-  
tes, vnto all that is intreated of in the  
booke.

Syn. 8. 53. 71



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# The prologe

Fo. ij.



Ere hast thou deare Reader an  
Exposicion vnto the .v. vi. and  
vij. Chapters of Mathewe.  
wherin Christ oure spirituall  
Isaac, diggeth agayne the  
welles of Abraham: whiche  
welles the scribes and phar  
ses, those wicked and spitefull philistines, had  
stopped and filled vp with the erth of their  
false exposicions. He openneth the kingdome  
of heauen which they had shut vpp that other  
men shuld not enter, as they them selues had  
no lust to go in. He restoreth the keye of know  
ledge which they had taken awaye and bro  
ken the wardes with wrestinge the text con  
trary to his due and naturall course, with their  
false gloses. He plucketh awaye from the face  
of Moses, the vayle which the scribes and pha  
reses had spred thereon, that no man might per  
ceauē the brightnes of his countenaunce. He  
wedeth out the thornes and busshes of their  
pharisaicall gloses, wherewith they had stop  
ped vp the narrow waye and straye gate, that  
fewe coude finde them.

The welles of Abraham, are the scripture. Abraham  
And the scripture maye wel be called the kingdome  
gedome of heauen, which is eternall lyfe, and The kyn  
nothinge saue the knowledge of God the fa  
ther and of his sonne Iesus Christ. Ioh. xviij. Mo heauē wh

A ij ses aritis,

vnto the reader :

Moses face is the lawe in hir right vnderstandinge  
ce.

The keye keye, or at the least waye the first and principall

what it is. keye to open the dore of the scripture. And the

The lawe lawe is the very waye that bringeth vnto the

is the waye dore Christ, as it is written Gala. iij. The lawe

ye that lea was oure scholemaster to bringe vs to Christ,

deth to C that we myght be iustefyed by fayth. And Ro

hrift, man. x. the ende of the lawe : that is to saye, the

thinge or cause why the lawe was geuen, is

Christ, to iustefye all that beleue. That is to sa

ye: the lawe was geue to proue vs vnrighteous

and to dryue vs to Christ, to be made rightw

se thorow forgiuenes of synne by him. The la

we was geue to make the synne knowen sayth

saynt Paule. Rom. iij. and that synne comitted

vnder the lawe might be the moare sinfull. Ro

ma. vij. The lawe is that thinge, which Paule in

his ynwarde mā graunted to be good, but was

yet cōpelled ofte tymes of his mēbres to doo

those thinges which that good lawe condem

ned for euell. Roma. vij.

The lawe maketh no man to loue the lawe,

or lesse to do or committe sinne: but gendereth

moare lust, Roma. vij. and increaseth sinne. Ro

ma. v. For I cannot but hate the lawe, in as mo

che as I finde no power to do it, and it neuerthe

les condemneth me because I do it not. The la

we setteth not at one with God, but causeth

wrath. Roma. ij.

The lawe was geuen by Moses, but grace

and ve

lawe what  
hir office  
is.

vnto the reader.

Fo. liij

and verite by Iesus Christ, Iohann. i. Beholde though Moses gaue the lawe, yet he gaue no man grace to do it or to vnderstonde it aright, or wrote it in anye mānes harte, to cōsent that it was good, and to wishe after power to fulfill yt. But Christ geueth grace to do it and to vnderstonde it aright, and writeth it with his holie spirite in the tables of the hartes of men, and maketh it a true thige there and none ypocresye.

The lawe trulye vnderstode is those fyrye serpētes that stonge the chyldren of Israel with present deathe: But Christ is the brasen serpēte on whome whosoever beyng stonge with conscience of sinne, lookerh with a sure sayth, is healed ymmediatlye of that stinginge and saued fro the paynes and sorowes of hell.

The brasen serpēte  
Num. xxi.

It is one thinge to condemne and pronounce the sentence of deathe, and to stinge the conscience with feare of euerlastyng payne. And it is another thinge to iustifye from sinne: that is to saye, to forgyue and remitte sinne and to heale the conscience, and certesye a man, not only that he is delyuered from eternall deathe, but also that he is made the sonne of God and heire of euerlastyng lyfe. The fyrst is the offyce of the lawe; The seconde partayneth vnto Christ onlye thorow sayth.

The lawe and sayth be of contrarye opynions.

Now if thou geue the lawe a false glose and saye: that the lawe is a thinge which a mā maye do of his awne strenght, euen out of the power of his fre wyll; and that by the dedes of the lawe

The scripture, howe it is locked vp.

a iij

we thou



vnto the reader.

we thou mayst deserue forgyuenes of thy finnes. Then dyed Christ in vayne Galat. ij. and is made almost of no steade, seyinge thou art become thine awne sauoure. Nether can Christ (where that glose is admytted) be otherwise taken or esteemed of Christen men (for all his passion and promyses made to vs in his bloude) then he is of the turkes: how that he was an holy prophete, and that he prayeth for vs as other sayntes doo: saue that we Christen thinke that he is somewhat moare in fauoure then other sayntes be (though we ymagyn him so proude that he wyll not heare vs but thorow his milde mother and other holye sayntes, which all we counte moche moare meke and mercyfull then he, but him moost of myght) and that he hath also an hygher place in heauen, as the graye freers and obseruantes set him, as it were fro the chynne vpwarde aboue saynt Fraunces.

And so when by this false interpretacion of the lawe, Christ which is the dore, the waye and the grounde or foundacyō of all the scripture, is lost cōcerning the cheifest frute of his passion, and no moare sene in his awne lykenes: the scripture locked vp, and henceforth extreme darcknes and a mase, wherein yf thou walke, thou wottest nether where thou art, ner canst fynde anye waye out. It is a confused Chaos, and a minglynge of all thynges together with out order, euery thyng contrarye to another. Yt is an hedge or groue of briers,  
where

vnto the reader:

Fo. lliij.

wherin yf thou be caught, it is ympossible to get out, but that yf thou lowse thy selfe in one place, thou art tangeled and caught in another for yt.

This wyse was the scripture locked vp of the scribes and pharises, that the Iewes coude not se Christ when he came, ner yet can. And though Christ with these. iij. chapters dyd open it agayne: yet by soche gloses, for oure vntankefulnes sake, that we had no lust to lyue accordinge: haue we Christen lost Christ agayne, and the vnderstondynge of the moost cleere texte, wherwyth Christ expoundeth and restoreth the lawe agayne.

For the ypocrites whatsoeuer semeth ympossible to theyr corrupte nature vnrenued in Christ, that they couer ouer with the mist of theyr gloses, that the light therof shuld not be sene. As they haue interpretate here the wordes of Christ wherwith he restoreth the lawe agayne, to be but good councelles onlye, but no preceptes that binde the consciences.

And therto they haue so rofelled and tangeled the tēporall and spirituall regimente together, and made therof soche confusion that no man can knowe the one from the other: to the entent that they wolde seme to haue bothe by the auctorite of Christ, which neuer vsurped temporall regiment vnto him.

Christ v  
sed no t  
porall r  
giment.

Notwithstandynge (moost deare reader) yf thou reade this exposition with a good harte  
a liij onlye

vnto the reader.

onlye to know the truthe for the amēdinge the  
felye of thine awne liuinge and then of other mē  
nes (as charite requireth where an occasiō is ge  
uen) then shalt thou perceauē their falsheed, and  
se their mist expelled with the brightnes of the  
ineuytable truthe.

Christ is a A nother cōclusion is this: all the good pro  
gyfte gy myses which are made vs thorow out all the  
uen onlye scripture for Christes sake, for his loue, his pas  
to thē that sion or sufferinge, his bloude sheddinge or deathe  
loue the la all are made vs on this cōdicion and couenaunt  
we ad pro on oure partye, that we henceforth loue the la  
fesse it. we of God, to walke therin and to do it and fas  
sion oure lyues thereafter. In so moche that who  
soeuer hath not the lawe of God written in his  
harte, that he loue it, haue his lust in it, and re  
corde therin night and daye, vnderstandinge it  
as God hath gyuen it, and as Christ and the Apo  
stles expounde it: The same hath no parte in  
the promises, or can haue anye true fayth in the  
bloude of Christ: because there is no promise  
made him, but to them onlye that promise to  
keepe the lawe.

He that  
professeth  
not the la  
we hath  
no parte in  
the promi  
ses.

workes  
do not iu  
stifie.

Thou wilt happelye saye to me agayne: yf I  
cannot haue my sinnes forgeuen excepte I loue  
the lawe, and of loue endeuoure my selfe to kee  
pe it: thē the keepinge of the lawe iustifieth me.  
I answerē that the argument is false and but blin  
de sophistrie, and like vnto this argument: I can  
not haue forgeuenes of my sinne except I haue  
sinned, Ergo to haue sinned is the forgeuenes  
of sinne.

vnto the reader.

Fo. v.

of sinne. And it is like to this also: No man can be healed of the pockes but he that hath thē: Ergo to haue the pockes dothe heale the pockes.

And lyke sophistrie are these argumētes: yf thou wilt enter into life, kepe the commaundementes, Matth. xix. Ergo the dedes of the lawe iustefie vs. Item the herars of the lawe are not righteous i the sight of God, but the doers of the lawe shalbe iustefied. Roma. ij. Ergo the dedes of the lawe iustefie from sinne. And agayne: we must all stonde before the iudgement seat of Christ, to receaue euery man accordinge to the dedes which he did in the bodye: Ergo the lawe or the dedes of the lawe iustefie. ij. Cor. v.

These and all soche are naughtye argumētes. For ye se that the kynge pardoneth no murthe rar but on a condicion, that he henceforth kepe the lawe and do no moare so. and yet ye knowe wellynough that he is saued by grace, fauoure and pardone, yer the keepinge of the lawe cometh. How be it, yf he breake the lawe afterwarde, he falleth agayne into the same daunger of deathe.

Euen so, none of vs can be receaued to grace but vpon a condicion to kepe the lawe, neyther yet continue anie lenger in grace then that purpose lasteth. And yf we breake the lawe, we must sue for a new pardon, and haue a new fight agaynst sinne, hell and desperacion, yer we can come to a quiet saythe agayne and fele that the sinne is forgiven. Nether can there be in the a

The lawe  
by keepinge  
the lawe  
we we continue  
in  
grace.

a v

stable

vnto the reader

stable and an vndoubted fayth that thy sinne is forgeuen the, excepte there be also a lustye courage in thine harte and a trust that thou wilt sinne no moare. ffor on that condiciō that thou endeuoure thy selfe to sinne no moare, is the promise of mercie and forgeuenes made vnto the

Fayth, lo

ue and ho  
pe are inse  
perable in  
this lyfe.

And as thy loue to the lawe increaseth, so doeth thy fayth in Christ, and so dothe thyne hope and longynge for the lyfe to come. And as thy loue is colde, so is thy fayth weak, and thine hope and longinge for the life to come litle. And where no loue to the lawe is, there is nether fayth in Christ for the forgyuenes of sinne, ner longinge for the life to come: but in stede of fayth, a wycked ymaginaciō that god is so vnryghteous that he is not offended with sinne. And in stede of hope, a desier to liue euer here, and a gredines of worldlie voluptuousnesse.

The lawe  
they that  
loue not  
the lawe  
cannot vn  
derstonde  
the scrip  
ture to sal  
uacion

And vnto all soche is the scripture locked vp and made ympossible to vnderstonde. They maye reade it and reherse the stories therof, and dispute of it, as the turkes maye, and as we maye of the turkes lawe. And they maye sucke pryde ypocresie and all maner of poyson therout to slaye their awne soules, and to put stōblinge blockes in other mēnes wayes, to thrust thē from the truthe: and get soche lernynge therein as in Aristotelles Etikes and morall philosophie, and in the preceptes of olde philosophers. But it is ympossible for them to applie one

vnto the reader.

Ro. vi

one sentence therof to their soules healthe for to fassion their liues therby for to please God, or to make them loue the lawe or vnderstonde it, ether to seale the power of Christes deathe and might of his resurrection and swētnes of the life to come. So that they euer remayne carnall and fleshlie, as thou hast an ensample of the Scrybes, Pharises and Iewes in the new testament.

A nother conclusion is this: of them that be leue in Christ for the remission of sinne and lo ue the lawe, are a thousande degrees and not so few, one perfecter or weaker then another: of which a great sorte are so feable that they can nether go forward in their profession and purpose, ner yet stonde except they be holpe and borne of their stronger brethern, and tended as younge childern are by the care of their fathers and mothers. And therefore dothe God cōmaunde the elder to care for the younger. As Paule teacheth Ro. xv. sayenge: we that be strōger, ought to beare the feblenes of the weaker. And Gala. vi. brethern yf anie man be caught in anie faute, ye that be spirituall (and are growen in knowledge and haue gotten the victorie of youre fleshe) teache soche with the spirite of softenes, not callynge thē heretickes at the first choppe, ād threateninge them with fier and faggottes. But alter alius onera portare (sayth he) & sic adimplebitis legē Christi.

That

Care.

how God  
careth for  
the weak

vnto the reader:

That is to saye: beare eche others burthen, and so shall ye fulfill the lawe of Christ. Euen so verely shall ye fulfill the lawe of Christe, and not with smitinge youre brethern and puttinge stö blinge blockes before their weake fete, and kilinge their consciences, and makinge them more afraide of shadowes and bugges, then to breake their fathers commaundemētes, and to trust in wordes of winde and vanite moare then in their fathers promyse.

**Rulers**  
**why they**  
**were orde**  
**dayned.**

And for their sakes also, he hath ordeyned rulers both spirituall and temporall, to teache them and exorte them, to waine them and to kepe occasions from them: that with custome of sinne they fall not from their profession

**why God**  
**scorgeth**  
**his.**

Now when they that take vpon them to be the elder brethern, are become ypocrites, and turned to wilie foxes and cruell wolues and fierce lions, and the officers be waxe euell and far uauntes to Mammon, ministringe their offices for their awne lucre only, and not for the profite of their brethern, but fauouringe all vices wherbye they maye haue a vauntage. Then is God compelled of his fatherlye pitie to scourge his weake him selfe, with pouertie, oppression, wronge, losse, daunger, and with a thousande maner of defeases, to brynge them agayne if they be fallen, and to kepe their hartes fast to their profession. So that diligentibus Deum omnia cooperantur in bonū, Roma. viij. They that loue God, that is to saye, the lawe of God  
(for

vnto the reader.

Fo.vff.

(for that is to loue God) vnto the God turneth all to the best, and scourgeth the with the lustes of their awne weakenes to their awne saluacion

Another conclusion is this: God receaueth bothe perfite and weake in lyke grace for Christes sake, as a father receaueth al his childern bothe small and great in like loue.

He receaueth the to be his sonnes and maketh a couenaunt with the, to beare their weaknes for Christes sake, tyl they be waxe stronger, and how so oft they fall, yet to forgeue them if they will turne agayne, and neuer to cast of anye, tyll he yelde him selfe to sinne, and take sinnes parte, and for affection and lust to sinne, fight agaynst his awne profession to destroye it. And he correcteth and chastiseth his childern euer at home with the rodde of mercie and loue, to make them better: but he bringeth them not forth to be iudged after the condemnacion of the lawe.

the condicions of the couenaunt

A nother conclusion is this: euerye man is two men, flesh and spirite. which so fight perpetuallie one agaynst another, that a man must goo ether backe or forwarde, and cannot stonde longe in one state. Yf the spirite ouercome the temptation: then is she stronger and the flesh weaker. But and if the flesh get a custome, then is the spirite none otherwise oppressed of the flesh, then as though she had a mountayne vpō hir backe, and as we sometyme in oure dreames thinke we beare heuier then a milstone on oure breastes, or when we dreame now and then that we

Flesh and spirite.



vnto the reader.

that we wolde ronne awaye for feare, oure legges seme heuier then leade. Euen so is the spirite oppressed and ouerladen of the fleshe thorow custome, that she struggeleth and striueth to get vp and to breake lowse in vayne, vntyll the God of mercye which beareth hir grone thorow Iesus Christ, come and lowse hir with his power, and put his crosse of trybulacion on the back of the fleshe to kepe hir downe, to minishe hir strength and to mortefie hir.

Crosse.

wherfore euery man must haue his crosse to nayle his fleshe to, for the mortefyng of hir. Now yf thou be not stronge ynough and discrete therto, to take vp thy crosse thy selfe and to tame thy flesh with prayer and fastyng, watching, dedes of mercye, holye meditacions and readinge the scripture and with bodelye labour and inwythdrawinge all maner of pleasures from the fleshe, and with exeryses contrarye to the vices which thou markest thy bodye moost enclined to, and with absteyninge from all that courage the fleshe agaynst the spirite: as readyng of wanton bookes, wanton communicacyon, foolish iestyng and effeminate thoughtes, and talkyng of couetousnes, which Paule forbyddeth Ephesi .v. and magnifyng of worldlye promotions: And takest I saye vp soche a crosse by thyne owne selfe or by the counsell of other that are better lerned and exercised then thou. Then must God put his crosse of aduerlyte vpon the. For we must haue

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vnto the reader.

Fo. viij

haue every man his crosse in this worlde, or be damned with the worlde.

Of this ye se the differēce betwene the sinne of them that beleue in the bloude of Christ for the remission of sinne, and cōsent and submitte them selues vnto the lawe:ād the sinne of them that yealde thē selues vnto sinne to sarue it &c. The fyrst sinne vnder grace, and theyr sinnes are venyall, that is to saye: forgeueable. The other sinne vnder the lawe and vnder the damnacion of the lawe, and fight (for a great parte of them) agaynst grace and agaynst the spirite of grace, and agaynst the lawe of God and sayth of Christ, and corrupte the texte of the couenant with false gloses, and are disobediēt to God and therfore sinne dedlye.

To synne vnder grace, and to synne vnder the lawe.

Of this also ye se the difference betwene the lambes of true beleuers, and betwene the vncleane swyne that folowe carnall lustes ād fleshye libertye, and the churlishe and ypocritishe dogges. Which for the blide zeale of theyre owne ryghtwisnes, persecute the ryghtwisnes of the fayth in Christes bloude. The effeminate ād careles swyne which cōtynue in their fleshliness and cease not to walowe them selues in their olde podell, thinke that they beleue very well in christes bloude: but they are deceaued (as thou mayst clerlye perceauē) because they feare not the damnacion of euell workes, ner loue the lawe of good workes, and therfore haue no parte in the promyse,

Lambes: Swyne. Dogges.

Swyne haue no faith

The

vnto the reader.

Dogges  
loue not  
the lawe.

The cruell and doggish ypocrites which ke vpon them to worke, thinke they loue the lawe, which yet they neuer saue, saue vnder a vayle. But they be deceaued (as thou mayst perceaue) by that they beleue not in Christ for the forgeuenes of sinne. Wherbye also (I meane that they beleue not) thou mayst perceaue that they vnderstande not the lawe. For yf they vnderstande the lawe, it wolde ether driue the to Christ or make them dispeare ymmediatlye.

the true fayth  
is coupled  
with loue  
to the lawe.

But the true beleuers beholde the lawe in hir awne likenes and se the ympossibilite therof to be fulfilled with naturall power, and therfore fle to Christ for mercie, grace and power: and then of a very thankfulnes for the mercie receaued, loue the lawe in hir awne likenes, and submitte the selues to learne it and to proffite therein and to do to morow that they cannot do to daye.

the difference  
of fayth  
thes, and  
howe it isto  
be vnder  
stande fayth  
iustifieth.

Ye se also the difference of all maner of faythes. The faythe of the true beleuer is that God iustifieth or forgeueth, and Christ deserueth it, and the fayth or trust in Christes blood receaueth it and certifieth the conscience thereof, and saueth and deliuereth hir from feare of deathe and damnacion. And this is that we meane when we saye, fayth iustifieth: that fayth (I meane in Christ and not in oure awne workes) certifieth the conscience that oure sinnes are forgeuen vs for Christes bloodes sake.

Fayth of  
ypocrites.

But the fayth of ypocrites is that God forgeueth and workes deserue it. And that same  
false

vnto the reader.

Fo. ix.

false fayth in theyr awne workes receaueth the  
mercy promised to the merites of theyr awne  
workes : And so Christ is vtterlye excluded.  
And thus ye se that fayth is the thyng that is  
affirmed to iustefye, of all partyes. For fayth in  
Christes bloude ( which is Godes promyse )  
quieteth the cōsciēce of the true beleuers. And  
a false fayth or trust in workes ( which is theyr  
awne fayninge ) begyleth the blinde ypocrites  
for a ceason, tyll God for the greatnes of theyr  
sinne, when it is full, openeth theyr eyes, and thē  
they dyspeare. But the swyne saye: God is so  
good that he wyll saue deuilles and all, and dam  
ne no man perpetuallye, what soeuer he doo.

Fayth of  
swynne

A nother cōclusiō is this, to beleue in christ  
for the remission of sinnes, and of a thankfulness  
for that mercy to loue the lare trulye : that is  
to saye, to loue God that is father of all and ge  
ueth all, and Iesus Christ that is lorde of vs all  
and bought vs all, with all oure hartes, soules,  
power and might, and oure brethren for oure fa  
thers sake (because they be created after his ima  
ge) and for oure lorde and master Christes sake  
because they be the pryce of his bloude: and to  
longe for the lyfe to come, because this lyfe cā  
not be ledde without sinne. These. iij. poyntes  
(I saye) are the professiō and religion of a chris  
ten man, and the inwarde baptyme of the harte  
signified by the outwarde washyng of the bo  
dye. And they be that spirituall character, bad  
ge or sygne, wherewith God thorow his spirite

the ryght  
baptyme

b marketh

vnto the reader:  
marketh all his ymediatlye and assone as they  
be ioyned to Christ and made members of his  
church by true fayth.

The church  
of  
christ

The church of Christ then, is the multitu-  
de of all them that beleue in Christ for the re-  
mission of sinne, and of a thankfullnes for that  
mercie, loue the lawe of God purelye and with-  
hout gloses, and of hate they haue to the sinne  
of this worlde, longe for the life to come.  
This is the church that cannot erre dampna-  
blye ner anie longe tyme, or all of them: but  
assone as anie question aryseth, the truthe of  
Godes promise stereth vp one or other to tea-  
che them the truthe of euery thinge needfull  
to saluacion out of Godes worde, and lygh-  
teneth the hartes of the other true members to se  
thesame and to consent therto.

And as all they that haue their hartes was-  
shed with this ynwarde baptyme of the spiri-  
te are of the church and haue the keyes of the  
scripture, ye and of bindinge and loosinge and  
do not erre: Euen so they that sinne of purpose  
and wyll not heare when their fautes be tolde  
them, but seke liberties and priuilegies to sinne  
vpunished, and glose out the lawe of God, ad-  
mayntene ceremonies, tradicions and custo-  
mes, to destroye the fayth of Christ: the same  
be membres of Sathan, and all their doctrine is  
poyson. Erroure and darcknes, ye though they  
be poe

vnto the reader.

Fo. x.

be popes, byshoppes, abbottes, Curates and doctoures of diuinite, and though they can reherse all the scripture without booke, and though they be sene in greke, Ebrew and latine: ye and though they so preach Christ and the passion of Christ that they make the poore women wepe and howle agayne. For when they come to the poynte that they shuld mynister Christes passion vnto the saluacion of oure soules, there they poyson all to gether, and glose out the lawe that shuld make vs fele oure saluacion in Christ, and dryue vs in that poynte from Christ, and teache vs to put oure trust in oure awne workes for the remission and satisfaccion of oure sinnes, and in the apesplaye of ypocrites which sell their merites in stede of Christes bloude and passion.

they that haue not the lawe wryttē in their hartes, can not vnderstande the passion of Christ to saluacion

Lo (now deare reader) to beleue in Christes bloude for the remission of sinne and purchase of al the good promises that helpe to the life to come: and to loue the lawe, and to longe for the life to come, is the ynwarde baptim of the soule, the baptim that onely auayleth in the sight of God, the new generacion and ymage of Christ, the onely keye also to binde and loose sinners. The towchstone to trye al doctrines. The lanterne and light that skatereth and expelleth the mist and darcknes of all ypo crisie, and a preferuatue agaynst all erreure and heresie: The mother of al good workes.

A shortre ptinge.

b ij

The

vnto the reader.

The earnest of euerlastinge lyfe and tytle wherby we challenge oure inheritaunce.

Thau

Fayth hope  
and charite  
are inseparable.

Fayth hope  
and charite  
are known  
one by the  
other.

And though fayth in Christes bloude make the mariage betwene oure soule and Christ, and is properlye the mariage garmēt, ye and the signe Thau, that defendeth vs from the smitinge and power of the euell aungelles, and is also the rocke wheron Christes churche is buylte, and wheron all that is buylte, stonderth agaynst all weether of wynde and tempestes: yet might the profession of the fayth in Christes bloude, and of the loue to the lawe and longynge for the lyfe to come, be called al these thinges, were mallice and frowarde vnderstondinge awaye: because that where one of them is, there be al thre and where all are not, there is none of them.

And because that the one is knowē by the other and is ympossible to know anye of them trulye and not be deceaued, but in respecte and comparison of the other.

For if thou wylt be sure that thy fayth be perfecte, then examyn thy selfe whether thou loue the lawe. And in lyke maner, if thou wylt knowe whyther thou loue the lawe aright: then examyn thy selfe whether thou beleue in Christ onlye, for the remission of sinne, and obtayninge the promises made in the scripture. And euē to compare thy hope of the lyfe to come vnto fayth and loue, and to hatynge the sinne of thys lyfe: which hate, the loue to the lawe engendereth in the. And yf they accompanye not one another,

vnto the reader.

Fo. xl.

another, all thre together, then be sure that all is but ypocresie.

Yf you saye: seinge fayth, loue and hope be thre vertues inseperable. Ergo fayth onlie iustifieth not. I answere: though they be inseperable, yet they haue seperable and sondrie of fices as yt is aboue sayde of the law and fayth. Fayth onlie which is a sure and an vndoured truit in Christ, and in the father thorow him, certifieth the conscience that the sinne is forgeuen and the dampnacion and ympossibilitie of the lawe taken awaye (as it is aboue reherfed in the condicions of the couenaut) And with soche persuations mollesfieth the harte and maketh hir loue God agayne and his lawe.

The office of faith

And as ofte as we sinne, fayth onlie kepeth that we forsake not oure profession, and that loue vtterlie quenche not, and hope fayle, and onlie maketh the peace agayne. For a true beleuer trusteth in Christ onlie, and not in his awne workes or ought els, for the remission of sinne.

And the office of loue is to powre out agayne the same goodnes that she hath receaued of God, vppon hir neybour, and to be to him, as she feleth Christ to hir selfe. The office of loue onlie is to haue compassion and to beare with hir neybour the burthen of his infirmities. And as it is wrytten. 1. Pe. 4. Operit multitudinem peccatorum, couereth the multitude of sinnes. That is to saye; consydereth the infir-

The office of loue

b in

mirice



vnto the reader

mities and enterpreteth all to the best, and taketh for no sinne at all, a thousande thynges of which the least were ynough ( yf a man loved not ) to go to lawe for and to trouble and vnquiet an hoale towne, and somtime an hoale realme or two.

the office  
of hope

And the office of hope is to comferte in aduersite and make pacient, that we faynt not and falle downe vnder the crosse, or cast yt off oure backs. And thus ye se that these .iiij. inseparable in this life haue yet seperable and sondrie offices and effectes, as hete and drieth beinge inseparable in the fyre, haue yet their seperable operacions. For the dryeth onely expelleth the moystnes of all that is consumed by fier, and heate onely destroyeth the coldenes. For dryeth and colde maye stonde together, and so maye hete and moystnes. yt is not all one to saye the dryeth onely, and the dryeth that is alone: ner all one to saye, sayth onely, and sayth that is alone.

Goo to then and desyer God to prynte this profession in thyne harte, and to encrease it daylie moare and moare, that thou mayst be full shapen like vnto the ymage of Christ in knowledg and loue, and meke thy selfe and crepe lowe by the grounde, and cleaue fast to the rocke of this profession, and tye to thi shippe this anker of fayth in Christes bloude, with the gable of loue, to cast it out agaynst all tempestes

vnto the reader:

Fo. xij

pestes : and so set vp thy sayle and get the to  
the mayne see of Godes worde. And reade  
here the wordes of Christ with this exposici  
on folowenge, and thou shalt se the lawe, sayth  
and workes, restored eche to his right vse and  
true meaninge. And therto the cleare differen  
ce betwene the spirituall regiment and the  
temporall, and shalt haue an inbraun  
ce and open waye into the rest of  
all the scripture. wherin and  
in all other thinges the  
spirite of verite gy  
de the and thy  
ne vnderstan  
dyng.

Amen,

# The. v. chaptre

of Mathew.

**W**hen he saw the people, he went vpp in to a mountayne and satt him downe, and his disciples came to him, and he opened his mouth and taught them sayinge. Blessed be the poore in spirite, for theirs is the kyngdome of heauen.

Christ Here in his first sermone beginneth to restore the law of the ten comaundementes vnto hir right vnderstandinge, agaynst the scribes and Pharises which were ypocrites, false prophetes and false preachers, and had corrupted the scripture with the leauen of their gloses. And it is not without a great mysterie that christ begynne the his preachynge at pouertie in spirite, which is nether bedgerie ner agaynst the possessynge of richesse. But a vertue con-

trarie

Pouertie  
in spirite

trarie to the vyce of couerousnesse, the inordinat desire and loue of riches and puttynge trust in riches.

Riches is the gifte of God geuē man to manytaine the degrees of this worlde, and therefore not euell: ye and some must be poore and some riche, if we shall haue an ordre in this worlde. And God oure father deuideth rychesse and pouertie amonge his children accordinge to his godlye pleasure and wisdom. And as riches dothe not exclude the from the blessinge, so dothe not pouertie certifie the: But to put thy trust in the liuinge God makyth the heyre therof. For if thou trust in the liuinge god: Then if thou be poore, thou couetest not to be riche, for thou art certified that thy father shall mynistrē vnto the fode and raymēt, and be thy defender: and if thou haue riches, thou knowest that they be but vanite, and that as thou broughtest them not into the world, so shalt thou not carie them out: and that as they be thyne to daye, so maye they be a nother mannes to morowe, and that the fauoure of god on lie bothe gaue and also kepeth the and them, and not thy wisdom or power: and that they nether ought else can helpe at nede, saue the goodwill of thy heauenlye father onelye. Happy and blessed then are the poore in spirite: that is to saye the riche that haue not their confidence nor cōsolacion in the vanite of their riches: and the poore that desire not inordinatlye to

Riches

An exposition of

be ryche, but haue their trust in the Iyuyng  
God for fode and raymēt and for all that pary  
tayneth ether to the bodye or the soule : for  
theirs is the kyngedome of heauen.

Rych in  
spirite

And contrarie wise, yn happe and accursed  
and that with the first and depest of all cursses,  
are the riche in spirite: that is to saye, the coue  
touse that beyng riche trust in their rycheffe,  
or beyng poore longe for the consolacion of  
richesse, and comforte not their soules with the  
promyses of their heauenlye father, confirmed  
with the bloude of their Lorde Christ. For vn  
to them it is harder to entre into the kyngedo  
me of heauē, then for a camell to entre thorow  
the eye of an nedle. Mar. 10. No they haue no  
parte in the kyngedome of Christ and God.  
Ephe. v. Therefore is it euident why Christ so  
dylygentlye warneth all his to beware of cou  
etousenesse, and why he admytteth none to  
be his decyple excepte he first forsake all to  
gether. For there was neuer couetouse parson

Couetous true yet ether to God or man.

nes is a

Yf a couetouse man be chosen to preache  
thinge cō gods woorde, he is a false prophete immediat  
trarie to lye. Yf he be of the laye lorte, so ioyneth he  
the wor him selfe vnto the false prophetes, to persecute  
de of god the truthe. Couetousnesse is not onlye aboue  
and to the all other lustes those thornes that choke the  
mynisters woorde of God in them that possesse it. But it  
of the sa is also a dedly enemye to all that interprete  
me gods woorde trulye, All other vices though  
they

they laugh them to scorne that talke Godlye,  
yet they can soffre them to lyue and to dwell  
in the contre. But couetousnes cannot rest as  
lōge as there is one that cleaueth to gods wor-  
de in all the lande.

Take heade to thy preacher therfore : and  
besure, if he be couerouse and gape for promo-  
cion, that he is a false prophet and leueneth the  
scripture, for all his crienge fathers fathers, ho-  
ly chirche and fiftene hundred yeres, and for all  
his other holy pretenfes.

By coue-  
tousnes is  
a false pro-  
phete chea-  
felie kno-  
wne

**Blessed are they that mourne,** ij.  
**for they shall be comforted.**

This mournynge is also in the spirite, and  
no kynne to the sowre lokynge of ypocrites,  
ner to the impaciet weywardnesse of those fles-  
hlye which euer whyne and cōplayne that the  
worlde is naught, because they cannot obtayne  
and enioye their lustes therin. Nether forbyd-  
dyth it allwayes to be merye and to laugh, and  
make good cheare now and then, to forget so-  
row, that ouermoch e heuynesse swalow not a  
man cleane vpp. For the wise man saythe, so-  
row hath coste many their lyues.

And Prouer. xviij. an heauye spirite dryeth vp  
the bones. And Paule cōmaundeth. Philsp. iij.  
to reioyse euer. And Rom. xij. he saythe: reioy-  
se with them that reioyse, and sorow with thē  
that sorow, and wepe with them that wepe,  
which seme two contraryes.

**This**

Godlye  
mournin  
ge.

An expoficion of

This mournynge is that crosse without wh  
ich was neuer any disciple of Christ or euer  
shalbe. For of what so euer state or degree thou  
be in this worlde, if thou professe the gospel,  
there foloweth the a crosse (as warmentesse accō  
panyeth the sonne shynynge) vnder which thy  
spirite shall grone and mourne secretlye, not on  
lye because the world and thyne awne fleshe ca  
rie the awaye cleane cōtrarye to the purpose of  
thyne harte. But also to se and behold the wret  
chednesse and mysfortunes of thy brethren:  
for which (because thou louest them as well as  
thy selffe) thou shalt mourne and sorow no lesse  
then for thy selffe. Though thou be kyng or  
Emperour, yet if thou knowest Christ and god  
thorow Christ, and entendest to walke in the  
sight of God, and to mynistrer thyne office tru  
lye, thou shalt (to kepe iustice with all) be com  
pelled to doo daylie that, which thou art no les  
se loth to doo, then if thou shouldest cut off a  
me, hande or anye other membre of thyne aw  
ne bodye. ye and if thou wilt folowe the right  
waye, and nether turne on the right hande ner  
on the lefte, thou shalt haue immediatlye thine  
awne subiectes, thyne awne seruantes, thyne  
awne lordes, thyne awne counsellours and thy  
ne awne prophetes thereto agaynst the. Vnto  
these forwarde in lye and trouburnesse, thou  
shalt be cōpelled to permitt a thousande thy  
ge agaynst thy conscience, not able to resiste  
them at which thyne harte shall blede inward

The.v.Chaptre of Mathew xv:

Iye, and shalt sawse thy swete soppes which the worlde wenethe thou hast, with sorowes ynowe and still mournynge, studyenge ether alone or else with a few frendes secretlye night and daye, and sighynge to God for helpe, to mytigate the furiouse frowardnesse of them whome thou art not able to withstāde, that all goo not after the will of the yngodlye. What was Dauid compelled to soffre all the dayes of his life of his awne saruauntes the sonnes of seruia Beside the mischaunces of his awne children? And how was oure kynge Iohn forsaken of his awne lordes, when he wolde haue put a good and godlye reformacion in his awne lande? How was Hary the seconde compased in like maner of his awne prelates whome he had promoted of nought, with the secrete conspiracie of some of his awne temporall lordes with them? I spare to speake of the mournynge of the true preachers and the poore comen people which haue no nother helpe, but the secrete hande of God, and the worde of his promesse.

But they shalbe comforted of all their tribulacion and their sorow shalbe turned in to Ioye and that infinite and euerlastynge in the life to come. Nether are they without comforte here in this world: for Christ hath promysed to sende them a comfortoure to be with thē for ever even the spirit of trouthe which the worlde knoweth not. Iohn. anij. And they reioyce in

Kynge  
Ihon

Hery the  
seconde



24786.5 Viret, Pierre. The second part of the demon-  
iacke worlke, conteining three dialogues. 1. Of  
familiar diuels. 2. Of lunaticke diuels. 3. Of  
the coniuring of diuels. Tr. out of French by  
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